

A
DEFENCE
OF THE
CAVEAT

AGAINST THE
New Sect of Anabaptists, &c.

IN ANSWER to
Mr. Reed's REPLY.

By HUBERT STOGDON.

*HOW forcible are right Words! But what doth
your Arguing reprove? Will you speak wickedly
for GOD, or talk deceitfully for him? Hold your
Peace, and it shall be your Wisdom. JOB.*

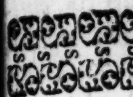
EXON:

Printed by *Jos. Blifs*, for *John March*, Book-
seller, near the Conduit: And sold by *John*
Clark, at the Bible and Crown, in the Old
Change, near St. Paul's, LONDON. 1714.

Price Six Pence.

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A DEFENCE of the CAVEAT, in Answer to Mr. REED's REPLY.



Am so well acquainted with Mr. *Reed*, that I am sure he did not expect Mr. *W.* should take any Notice of his *Pamphlet* : I hope then, (tho' I am, his *Junior*) he will not take it as an Affront if I give it a *fair* Answer.

MANY Persons judg'd the *Tory* Principles were at their *Achme* before Mr. *R's* *Reply* came forth, and that they had ran up so high, without a Foundation, that they must fall in a very short time ; for, *Vis sine Consilio Mole ruit sua* : Indeed, when I consider, how some of our *Prelatical Neighbours* [for they disdain to be call'd Our *Brethren*] have screw'd up their Notions too high to harmonize with Scripture or Reason, are forced to a Million of Shifts and Subterfuges ; when I observe, how soon they see Occasion to twist, how thick they double, and, in short, how common 'tis for them to work themselves into a Labyrinth, I cannot choose but *smile* : But when I observe, with what Labour, Heat and Diligence they do it, then indeed it moves my *Pity* : Yet again, when I see them Strut and look Big in the mid't of it, it has a natural Tendency to excite one's *Scorn* ; did not the Honour of the Gown, at the same Time, plead for some *Respect*.

IT would be entertaining enough, methinks, to observe, how these Cholerick Gentlemen chronically heat and cool, rise and fall. I am apt to think, were such Observations collected, and digested into a Table, it would be of good Use to inform us of their Periodical Times. By this Mean, I do not despair of being able to predict, when *Pamphlets* of any particular Degree of Light, Heat and Influence, will appear : And thus, in a short Time, we shall wait for the Return of them, with the same unconcern'd Expectation, as Philosophers do for *that* of Comets : Still admiring indeed of what Use they are, and why they should be rais'd so high, when they have so much the Aspect of Hell.

SINCE my Remembrance, their Choler has risen from *Malecontents* to *Fanaticks* and *Rebels*: Thence it swell'd up to *Schismatics*: At length it boils over into *Atheist*, *Turk*, *Infidel*, *Heathen*, &c. Yea, I find, not long since, it was up to THE SIN AGAINST THE HOLY GHOST. Since that, one made a bold Stroke, and charged us downright with *Professing Hypocrisy*. But my good Friend, our *Author*, well knowing that these Things were too hot to hold long, has sunk considerably, and cool'd down into some sort of Conscience, and tells us freely we may be *CHRISTIANS*, yea *MARTYRS* too. We thank him: But whether this Concession was not made for the Sake of *K. Charles*, and some other Friends, rather than from any Good will towards Us, after I have made my Remarks upon it, the *World* must judge.

NOW then to the *Pamphlet* before us: And, that I may not be guilty of what *Mr. A----* calls *Skips*, *Strides* and *Leaps*, will begin very religiously at the Title Page.

A Reply to ---- a Caveat, &c. In a Letter to a Friend. By Benjamin Reed----

I confess, I was a little at a stand, when I saw *In a Letter to a Friend*. For, you must know, when the *Caveat* came forth, *Mr. Reed* was a little troubled that it should be publish'd under the Name of a *Letter*: When any one (said he) might see it was but a *Sham*, and a little *tricking Word* to deceive the *numberless Vulgar*. In fine; He judg'd it to be a sort of a *Lye*: And this, no doubt, at first confirm'd the *New Convert* in the old *instill'd Notion*, that though *Presbyterians* will not Swear, they'll *Lye*. Well: I read on, and found --- *A Commoner of Balliol-College Oxon.* Sure, thought I, 'tis the same Man, but he has alter'd his Principles since he read the *Caveat*. I should have thought, indeed, that a *Commoner of Balliol-College* had been above such *Weaknesses* and *Scruples*: But, considering I was lately inform'd by an *Oxonian*, that their Studies *did not turn upon Divinity*, 'tis somewhat the more excusable. However it be, he has better inform'd his Conscience, and now, without Remorse, writes his *Reply in a Letter to a Friend*. Now he can talk *two different Ways* (to a Friend, and against an Adversary) at the same Time; and therefore, I hope, is not afraid he shall be *hisp'd* for a *Fool*: Though, it must be confess'd, he has not yet learn'd to do it with an *Air*: But that may come by Use, and the Help of PLAIN TRUTH. And so much for the Title Page.

THE Author of the *Caveat* had said, that 'Renouncing Presbyterian Baptism was inconsistent with their own Prayers' (which shall be farther proved by and by) contrary to the

Sense of the whole Christian VVorld (of which anon) and render'd the Christianity of the Members of their own Church precarious. ' This Assertion supposes two Things : (1.) That there are Members of the Church of *England*, who, according to the late Sect, are unbaptized. (2.) That, in the Sense of that Church, 'till a Person is baptized, he is not accounted a Christian.

The first, no one denies : The latter was proved from the 28th Article, from the Office of *Publick Baptism*, wherein a Person is said to be *ingrafted into the Church by Baptism* ; and from the *Catechism*, wherein Children are taught to say, that, by Baptism, they are made *Members of Christ* ; that is, *Christians*.

TO this Mr. Reed answers : 'Tis true, that *Baptism is an initiating Rite* ; and that, in the Apprehension of the Church of *England*, no one can be admitted, and made a Member of Christ's *ecclesiastical Body*, or a Christian in a perfect, proper Sense, without Baptism. But (adds he) still we may say, that a Person out of the Church may be safe, provided he doth not obstinately refuse to come into it, when he may.

I reply : The Question is not, VVhether a Person, who, in the Apprehension of the Church of *England*, is out of the Church, may be saved ? (for that he must mean by *may be safe*) But whether a Person who is, in her Apprehension, unbaptized, is by her look'd upon as a *Christian* ? And here our Author confesses, he is not a Christian in a proper Sense. VVell then, without any more to do, properly speaking, the Christianity of such a one is precarious, as the *Caveat* asserted.

YEA, whether the Church of *England* thinks the Condition of the Unbaptized safe, may well be doubted, and will be best known from what she says of them. Let us therefore see what might the Office of *Baptism* will afford in this Matter. The Priest enjoyn'd, before Baptism, to pray thus : " Almighty and Everlasting GOD, who, of thy great Mercy, did'st save *Noah* and his Family, in the Ark, from perishing by Water, and also did'st safely lead the Children of *Israel*, thy People, through the Red Sea, figuring thereby thy holy Baptism ; --- we beseech thee --- sanctify [this Child] with the Holy Ghost, that he, being delivered from thy Wrath, may be received into the Ark of Christ's Church ; and being steadfast in Faith --- may so pass the Waves of this troublesome World, that finally he may come to the Land of Everlasting Life ; &c. " After Baptism, the Priest thanks GOD, ' that he has been pleased to receive him for his own Child by Adoption, and to incorporate him into his holy Church. ' And, when the Minister declares the Validity of

of a Private Baptism, he useth these Words, viz. " Who [Child] being born in Original Sin, and in the Wrath of GOD, is now, by the Laver of Regeneration, in Baptism received into the Number of the Children of GOD, and Heir of Everlasting Life. " Now, what do all those Expressions mean, if the Child were, in the Sense of the Church of England safe before? Why is its Baptism compared to Noah's Reception into the Ark? Why is it said then to have its Original Sin wash'd away, and so to be made an Heir of Everlasting Life, but to show that she does not conclude their Case to be as safe without it, as Mr. Reed pretends she doth? And therefore, that very Place where she speaks, in her *Excess* of Charity, that " it is certain by GOD's Word, that Children, --- dying before they commit Actual Sin, are undoubtedly saved, " cautiously says *being Baptized*. If then the Case of Infants dying without Baptism (though they were never guilty of an Actual Sin) is *dubious*; much more must she be supposed in doubt of the *Adult*, who are unbaptized, though they should be some of her own Members; especially seeing they cannot plead that Baptism cannot be had, the only Excuse which the Church allows.

THOUGH this be a just Consequence from what has been quoted already: Yet let us hear the Church declaring her Sense more expressly. In the Exhortation immediately after reading the Gospel, viz. *John 3d*, the Priest says: " Beloved, ye hear, " the Gospel, the express Words of our Saviour Christ, that " except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of GOD; whereby we may (says she) " perceive the GREAT NECESSITY of this Sacrament, &c. A great Deal more might be added; but this is enough to show that the Church is so far from thinking, with Mr. Reed, the State of those Persons safe, who die without Baptism, where it cannot be had, that the Case even of *Infants*, in that Condition, is counted *Dubious*; much more then of *Adult Persons*, to whom Baptism is so NECESSARY.

Mr. Reed very unfortunately endeavours to strengthen his innocent Argument by the Instance of the *Catechumens* of the Primitive Church, who, (says he) *to be sure, could be nothing but Christians*. But I venture to tell him, that the Case of *Catechumens* was quite different from that of those of the Church of England, who are (according to him) unbaptized. The *Catechumens* were under the Care and Instruction of the Church, learning the Principles of Religion, and proceeding in a regular Way to Baptism; and, as soon as they were judged fit, were

actual

actually baptized: So that, if any of them happen'd to die before that Time, the Will was doubtless accepted for the Deed; and that for this very good Reason, because by Death, they were incapacitated for it. VWhereas those Persons of the Church of England, who have not received what Mr. Reed thinks the only true and valid Baptism, despise and pass it over, and run up to, and drink at, the Altar, without receiving the *washing* (that necessary Preparation) at the Font.

I conclude then, that the Church of England thinks Baptism necessary, where it may be had, because She says so. By Consequence, that Proposition asserted by the Author of the *Caveat* undeniably true, viz. that to renounce Presbyterian Baptism renders the Christianity of the Members of their own Church precarious, according to her own Principles; because, there are Multitudes of her Members, who (if we may believe Mr. Reed) are not, and that not because they cannot, but because they will not, be Baptized; which is to far from being parallel, that 'tis directly contrary, to the Case of the *Catechumens*.

BUT, after all, suppose the Church means no more than Mr. Reed does, (which I should never have guess'd by her Expressions) yet still the Members of the Church of England are in a better Condition than we poor, hated, despised *Dissenters*: And, if our Christianity is precarious, as has been frequently and boldly asserted, and upon Supposition of which the *Caveat* argues; then, I say, so is the Christianity of Thousands of those who are accounted Members, yea and of many who are Governours, of their own Church: Which is all that was ever designed, or aimed at, by the Assertion we have now vindicated.

BUT Mr. Reed is resolved to be over kind to his new Customers, though they should be down-right Presbyterians: For (says he) If he [*i. e.* the Person unbaptized, or out of the Church] has been serious and sincere in his Examination, we have no reason to despair of him, though he should allow Baptism by any Hand: ---and though it were upon a false Principle, yet if he was afraid to receive either of the Sacraments, he may still be intitled --- to the Chiefest Promise in the Christian Covenant. p. 6. Well then; this we have to trust to at last: if it could be proved, that we were never any of us baptized, we may be intitled to the Chiefest Promise of the Covenant: And what, I beseech him, can be a greater Evidence that we are in the Covenant? Then, though we have not what Mr. Reed accounts to be Sacraments, yet we have, at worst, what

what We think to be so: And therefore, our Neglect (if it be one) cannot spring from a Contempt of the Ordinance. Consequently, by his own Confession, we have what will answer the Ends of the Sacraments, and bring us as safe and comfortably to Heaven, as their Sacraments will them. And then we can plead a Right to that Promise in the 28th of *Matthew*, as well as they.

THUS, you see, Mr. *Reed* seems very obliging: But it could not well be avoided. For so many had Conform'd who had been Rebaptiz'd, that he was forced, in Civility, to attempt Vindication of them; that the Christianity of those of his Number might not, at least on his Principles, seem hazardous. Yet what he gives *them* and *us* with one Hand, he is careful to snatch away with the other. For, though he says, *we have Promise that may be safely depended upon*; and, as if he did not grudge us, in the next Page adds, *we may be intitled to the Chiefest Promise of the Christian Covenant*; yet he tells us, *that we are out of the Church*; and p. 5. *that we have no Right to the Covenanted Mercy of GOD*. Truths, the more they look like Contradictions, are the more surprizing: And we know, but Mr. *Reed* may have a Way to reconcile these assertions that the World knows not of: Therefore I defer in his next REPLY, he would explain his Meaning.

BEFORE I dismiss this remarkable Passage, I shall not be bold to observe one Mistake more. Perhaps (saith Mr. *Reed*) *he means they are Pagans, as they have no Right to the Covenanted Mercy of God. He means!* Who means? The Author of the *Caveat* doubtless he intends: But alas! Poor Mr. *Reed* this is one of his Weaknesses, which, if but a Child had pointed him in drawing up his Letter, would not have appeared. Any one, upon Request, would have told him, the Author of the *Caveat* never said, that Persons who are not baptized are Pagans: No, No; he only in this complies with the Humour of those (by using their own Words) *who always glory to speak terrible, even when so few join them*. Our Author falls frequently, I find, into the same Mistake; and therefore may have Occasion to take some farther Notice of it hereafter. Not that I shall endeavour to trace all his Weaknesses, or pick out his Contradictions, on Purpose to laugh at them; I leave that to the facetious Reader. For my Part, if I have moderate Room to pass by, or can get safely over, I shall take no Notice of them; because 'tis the *first* Letter he ever printed, and may be the *last*: and indeed, that these Papers may not swell over much beyond the Bounds I have allotted them.

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SECTION I. *The Caveat* says, "The annulling all Baptisms perform'd by a Presbyterian Minister is a Thing directly contrary to the Practice and Opinion of the Catholick Church--- And that the Sense and Practice of all the Churches upon the Face of the Earth must be a mighty Prejudice against the Opinion of this upstart Sect. *By Catholick Church, and all Churches, (quoth the Reply) Mr. W. can only, according to his own Scheme, mean the Reform'd, who have a Presbyterian Government.*

THIS is certainly something very deep, or very shallow. He means only the *Reform'd Churches*, tho' he expressly says, *Greeks and Latins, Protestants and Papists!* I'll own, our Authour has an uncommon Penetration, when he can prove it inconsistent with Mr. W's. Scheme to mean more than Protestants of a Presbyterian Government. Yes, (says he) *The Churches of Italy, Spain intire, with the Popish Part of Germany, France, Poland, and Hungary, are Episcopal.* Right; and *All own the Validity of the Baptism* he has renounced. Nevertheless, he go's on with his Geography: *To which we may add the vast Empire of Russia--- and those Parts of the Reform'd, that are Episcopal.* Right again: *Russia* and those Parts of the Reform'd that are Episcopal most certainly are Episcopal! Had Mr. Reed kept up to these Perfection-Truths, which are as much above Demonstration as they are beyond Contradiction, he had no need fear an Answer.

LET us also add to them the whole Greek Church, [As if *Russia* was not a Part of it] the Armenians, Georgians, Minaretians, Jacobites, the Christians of St. Thomas and St. John in the East-Indies, and other Eastern Churches, the African too, the Copties in Egypt, and the great Empire of the Abyssines in Ethiopia; all which are Episcopal, and never own'd the Supremacy of Rome. All this, if it were true, would be heavenly wide from the Purpose. For what tho' they were all Episcopal, and never, any of 'em, own'd the Pope's Supremacy? Would he thence infer, they are on his Side, with respect to the Controversy in hand? If so, he might as well say, the Church of Rome is on his Side in this Point, tho' she admits Baptisms given by *Turks* and *Pagans* to be *valid*: If not, why do's he cite them? Did he design it to shew his Learning? Then tell him he is the unhappiest Man in his Choice of a Subject. For what he asserts of this long Catalogue most unfortunately happens to be all *false*. All that can support him is, that if it had been all true, it could have done him no Service.

B

[I.] THEY

[1.] They are not *all* Episcopal, as he asserts. For, first, 'tis doubtful, whether the *Mingrelian* Churches are *Episcopal* in Mr. Reed's Sense of the Word. For, tho' they have whom they call *Bishops*, yet 'tis very uncertain whether they have their Orders derived down, in a constant Succession, from the *Apostles*, yea, whether they have any Ordination at all. Father *Zampy*, (a) in Sir *John Chardin's Travels*, expresses himself very dolefully about the Condition of the *Mingrelian Priests*. "GOD only knows" (says he) the deplorable State in which these miserable Priests are, because they cannot but be uncertain of their Priesthood. "For they are Ordain'd by Bishops, who perhaps are not baptized, or if baptized, yet they are not consecrated; and these Priests themselves sometimes are not baptized, which renders the Validity of their Priesthood very doubtful." 'Tis doubtful also whether the *great Empire of the Abyssenes in Ethiopia* (as he expresses it) is, in this Sense, *Episcopal*. For tho' the Clergy are in Subjection to the *ABUNA*, (as they call their Metropolitan) who is consecrated by the *Patriarch of Alexandria*, yet, if we consider the despicable and shattered State of *that Church*, and how 'tis most deplorably insulted and persecuted by the *Turks*, who neither suffer them to rebuild, nor so much as repair their Churches, which are either all destroy'd or very near to Ruin, it's very hard to suppose that, during such an Expiring State of Ecclesiastical Polity, the Succession should have been kept intire: And if not, by Consequence not in *Habessinia*, which derives it, as we have seen, from them. And those *Metropolitans*, who are consecrated for the *Habessines*, are thought to be sufficiently qualified if they can but write and read; no matter whether they have any extraordinary Knowledge of the *Scripture* or no. They have been so notoriously ignorant, and scandalously negligent of their Pastoral Charge, that (says my (b) Author) "Unless the *ICEGUE*, [The Governour of the *Monks*] with their Assistance, had taken some care of the Church, all Thought of Religion had fall'n to the Ground long e'er this." Now can it be supposed, that, in such an almost total Neglect of Discipline and Order, they kept up a regular Admission of Priests by Episcopal Ordination? 'Tis not likely. Therefore we find that when any of the *Habessine Priests* came over to the *Roman Faith* they were constantly Reordain'd (c) But, for

(a) *Voyages de Mr. Chev. Chardin, Pt. 1. p. 169.* Amst. 1711. (b) *Ludolph. Hist. of Ethiopia, p. 306, 307.* (c) *Ibid. p. 307, 340.*

[a] *Voyages de Mr. Chev. Chardin, Pt. 1. p. 169.* Amst. 1711. [b] *Ludolph. Hist. of Ethiopia, p. 306, 307.* [c] *Ibid. p. 307, 340.*

osing, what can scarce be supposed, that they have a regular Episcopal Succession, what Advantage is it to him? Still, after all his Struggle, his Assertion is false. For, secondly, the Followers of St. John, in the *East-Indies*, are so far from having Episcopal Ordination or Baptism, in Mr. Reed's Sense, that they are *in no Sense Christians*, no, nor do they as much as profess to be such. They obtain'd the Name from nothing but their Superstitious Adoration of, and Regard to, the *Cross*. *Christ* indeed they own; but 'tis, as the *Turks* do, to have been a *Prophet sent from GOD*, but neither their *Prince* nor their *Saviour*. *Son of GOD* they acknowledge; but 'tis the Angel *Gabriel*. They are baptiz'd, 'tis true, and that every Year, but 'tis into the Name of GOD only. They are Disciples of *John the Baptist*, who the only Saint, of that Name, they ever heard of: And indeed they know no other but *Zacharias* and *Elizabeth*, their Master's Parents. As for the *Holy-Ghost*, they know not whether there be any. And, from what has been said, if the [a] Historian had not mention'd it, you might easily guess they had no *Bible*.

BUT [2.] neither is the other Assertion true, viz. That they [b. e. The fore-cited Catalogue of Churches] never own'd the Supremacy of Rome: For the [b] *Habessines* once did, and the *Christians* of [c] *St. Thomas* do at this Day.

AND now, is not our Authour a Pretty Historian, think Ye? He had better have kept within the narrow Limits of his own Church, and thus straggle abroad and lose himself: Yet, rather than lose the Honour of having read so many hard Names, he is resolv'd to run the risque of a Stumble and repeat them, tho' with just as much Advantage, and as little to the Purpose, as he quotes the *methods* afterwards.

TO be short: Will he say, that any of those Churches renounce the Baptism which he hath renounced? If he will, we demand a *Proof* of it, and are ready to examine it. Any thing else will be to no purpose, unless to let one see how wide a Man may shoot from his Aim. To say, *They are not govern'd by Presbyters, and so can have no Presbyterian Baptism, and cannot renounce what they never had*, is intolerably mean and trifling. If all, or any, of 'em, allow Lay-Baptism (if but *ex post facto*), they allow, to be sure, Presbyterian Baptism, at least for the same Reason; and therefore would not repeat it, if they did it among them; and, by-Consequence, condemn him.

B 2

THE

[a] *Voyage du Chev. Chardin en Perse, &c. Pt. 4. p. 317*---
 [b] *Ludolph. Hist. of Ethiopia, p. 339, 340.* [c] *Ross's
 of all Religions, § 14. Quest. 11. No. 3d. Brewood of
 the Diversity of Religions. c. 20. p. 146, 147.*

THE Georgians and Mingrelians have nothing but Lay-Baptism: For the [a] Godfather anoints and baptizeth the Infant, not the Priest. The Priest does not touch it, nor pronounce any Word during the Office: Yea, there are very few of the Priests who [b] know the Form of Baptism. As for the Copti, I own, they do not allow Baptism to be valid, if not administer'd by the Priest: But their Judgment can be no Prejudice on either Side; for they do not allow it to be valid, tho' done by a Priest, unless in the [c] Church; which as much affects our Adversaries as Us.

BUT he says, *Tho' all the Churches upon Earth should not only allow, but command, Lay-Baptism, yet their Sense and Practice is only a Prejudice against them upon the Score of renouncing Lay-Baptism.* True; if he should give up all, it would be but all lost. But what has he been doing for more than Ten Pages together, I ask him, but endeavouring to remove this Prejudice? If these Churches are a Prejudice against him on the Score of *renouncing Lay-Baptism*, it must be on the Score of *Presbyterian Baptism* also, unless he will say, This is more dubious than the former. Yea, (if it were) I say, the *Primitive Church* [d] allow'd the Baptism of *Hereticks* and *Scismatics* to be valid, provided it was administer'd in the Name and Faith of the Father, Son, and Holy-Ghost: And I hope Mr. Reed too well remembers our Form of Baptism to deny it to be Scriptural.

AFTER he had (for his own private Satisfaction) told us that all the Churches which he had reckon'd up were *Episcopal*, he proceeds to be Magisterial, and very pertly asks, *Since there are no Presbyterian Ministers in most of those Churches, with what Honesty it could be said, that Annulling all Baptisms perform'd by a Presbyterian Minister is directly contrary to the Practice and Opinion of the Catholick Church?*

THO' this had not (as in Effect it has) been obviated just now yet it would have been Time enough to reply to this moderate Question, when he had prov'd the contrary: In the mean Time, answer, with as much Honesty, as Arch-Bishop Whitgift said the same [e], and pleaded the *universal Practice of all Churches* Antient and Modern, to prove, That the Being of a Sacrament

[a] *Voyages de Mr. le Chev. Chardin, Pt. 1. p. 196.* [b] *Ibid.* p. 200 [c] *Brerewood of the Diversity of Religions. C. p. 15* No. 2. [d] *Bingham's Scholast. Hist. of Lay-Bap. [e] Whitgift's Def. of the Answer to the Admonit. Tract. 9, p. 518.*

(b) L. II. ant State of 1. p 152

es. not depend on the *Minister*; Yea, with the same Honesty the *Upper House of Convocation*, who spake it in as plain words as Mr. *W.* And are not these pretty Godly Sons of the Church, who will stab thro' all the *Bishops* to make a Pass at one Dissenter? With what Honesty, rather I ask, did he introduce a Catalogue of Churches, and tell us, *they were Episcopal, and never own'd the Pope's Supremacy*? Was not this an *Insinuation*, at all, or most of, those Churches had retain'd *Episcopacy* and *Primitive Purity* together? Whereas, Churches can hardly be more corrupted than most of *them* are, (I do not know, whether the Church of *Rome* it self may be excepted): "For (says *Hoornbeek*, speaking of the *Greek Churches*) Religion seems to be almost intirely confined to *Europe*, the *Hebrews* having renounced it, and the *Greeks* almost neglected it (*b*). And now the State of the *Greek Churches* and of the *Eastern Christians* is become most deplorable, their Souls as well as their Bodies, their Religion as well as their Estates, being become a Prey to the *Turks* (*c*). And as for the *Russians*, they are (as one says) wholly devoted to their own Ignorance and Education, (which is altogether illiterate and rude, both in Civil and Ecclesiastical Affairs) and look upon Learning as a Monster (*d*). The State of the *Georgians, Mingrelians, &c.* is still worse, as may be seen in their Histories (*e*). Farther: Does not Mr. *Reed* seem to insinuate, that all, or most of, those Churches renounce *Presbyterian Baptism*? Whereas he has not offer'd one Word for the proof of it, but that they are *Episcopal*; which, as to most of them, we shall not, and indeed could we, we have no Occasion to, deny.

BUT, that he might, after all this pure Flourish, seem to be in some Business, he at length, *p. 7.* is resolv'd, hit or miss, to make one Attempt upon the *Greek and Muscovite Churches*, and wrest them from us; and that meerly by the Strength of one Quotation from *Arcudius*: I shall, therefore, briefly examine what Mr. *R.* says about these Churches, and then give you their own Sense touching *Lay-Baptism*.

FOR the first: He makes one Spur at Mr. *Bingham*, and, among the many *Writers*, whom he produceth to prove, that the *Greek and Muscovite Churches allow Baptism by Lay-Men*, in the Case of *Necessity*, he chofes out Dr. *Smith* and *Arcudius*, on purpose to make them clash, and give it on which side he pleases.

(*b*) *L. II. Principio. p. 834.* (*c*) *Ibid. 949.* (*d*) *The present State of Russia. p. 2.* (*e*) *Voyage du Chr. Chardin en Perse, t. 1. p. 152 --- 248.*

ses. *Pag. 8.* He offers the Testimony of *Arcudius*, to prove, that, *for the most Part, all Grecia, Russia, Muscovia, &c. had rather suffer their Children to die without Baptism, than have it administer'd by any but a Priest.*

I have not *Arcudius* by me, and therefore cannot examine the Quotation: But, I am sure, *Gabriel Severus*, Arch-Bishop of *Philadelphia*, in his Discourse of the *Sacraments*, says, that, *when a Priest is not present, a Lay-Man, or a Woman, may baptize*: And this *Arcudius* himself quotes (a). Now, 'tis but reasonable to suppose, that *Gabriel* gave the Sense of that Church in his Days: And shall we oppose the single Testimony of *Arcudius* not only to him, but to all who have written of the Sense and Practice of the *Greek Church* in this Point? Yea, I am apt to think 'tis not so difficult to give some probable Reason of *Arcudius's* Mistake. Some Authors tell us, that indeed many of the People think a Priest so absolutely necessary, that, in the greatest Extremity, they will not permit Baptism to be administer'd by any other (b). But, I am sure, Mr. Reed will not say, that the Opinion of any Church is to be measured by the Practice of the *Vulgar*, especially when in Opposition to publick Canons.

I proceed, in the 2d Place, to produce some Testimonies, to prove it to be the General Practice of the *Greek Churches* to admit *Lay-Baptism*, in the Absence of a Priest, &c. as lawful and authoriz'd. Dr. Smith assures us, that the *Catechetical Confession* publish'd for the Use of the Common People recommends this Practice as lawful, or authorized, and adds, that it has EVERYWHERE obtain'd. (c) *Jeremy*, late Patriarch of *Constantinople* says, *Where a Case of Necessity happens, it is lawful for a Lay-Man to baptize*. And Mr. Bingham tells us, from *Hottinger* that, tho' the Patriarch expressed his Dissent from the *Lutheran Divines* in other Things, yet in this there was a perfect Agreement between them (d).

BUT he, that would see the Sense, not only of the *Greeks*, but *Latins* also, and, in general, of the *Fathers*, in this Point, may consult Mr. Bingham himself; for I do not care to transcribe.

AS to what Mr. Reed says of *Nicephorus*, viz. that tho' it might be the Sense and Practice of that Church in which he presided, yet it will not follow that all the *Greek Churches* had the same Sense and Practice too: p. 9. I would only desire him to consider, that *Nicephorus* was Patriarch, and that it was

(a) *Arcudius*, L. I. C. II. p. 34. (b) *Joh. Fabri de Re Musc.* p. 176. (c) *Dr. Smith*, p. 74. (d) *Bingham's Scholast. Hist. of Lay-Bapt.* p. 107.

(a) *Travel.*
(b) *And pre*
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Synodically determin'd, where more than 200 Bishops were present.

AND here, seeing Mr. *Reed* has been bold to say, the Greatest Part of *Grecia*, *Russia* and *Muscovy* is of his Opinion; I make bold to tell him, 'Tis so far from that, that the *two latter*, should become their Profelyte, would not admit him 'till he was baptiz'd once more, notwithstanding his *Double Baptism*: For, they say, *their Baptism* alone is valid, because they *dip*, whereas others do but *sprinkle* (a). And we find, from History, that they have actually rebaptized such as have had *Episcopal Baptism*, as *French*, and other Foreign, Soldiers; and, by Name, the *Baron de Raymond* and *Mons. Groin*, French Gentlemen (b). Another Author gives an Account of 200 *English*, *Scotch* and *Dutch*, who were in like Manner rebaptized (c).

THIS, however, we may observe by the way, does not contradict their admitting *Lay-Baptism*: For these Lay-Persons doubtless *dip* them. So that, tho' they do reject *our Baptism*, they reject *our Adversaries* also, and that for the very same reason.

AND, now 'tis in my Mind. I would ask Mr. *Reed* and his Master Mr. *L.* in sober Sadness, whether they ought not to be baptized the other odd Touch? Or, why is not *Dipping* as essential as the *Administrator*? The *Church of England* supposes, that *Baptism* does properly, and primarily, signify to *dip or plunge*: And, if ever Mr. *Reed* read over his *Common Prayer-book*, or but that Part of it which relates to *Infant Baptism*, he must know, that *Sprinkling* is allowed only in Case of *Necessity*: So that, if he will regard his own Consequence, (that *whatever unauthorized is invalid*, of which more presently) unless he has *dip't*, if he was not too weak to bear it, his Baptism was *invalid*. It must be thus interpreted, in the Case of *Adult Persons*, to make the Church consistent with it self: For, tho' 'tis said, *The Priest shall dip [the Adult Person] in the Water, or pour Water upon him*; the Meaning is plain from what is said in the Form for *Infant Baptism*, which has it thus: "If the Sureties shall certify the Minister, that the Child may well indure it, he shall dip it in the Water ---- But, if they certify that the Child is weak, it shall suffice to pour Water upon it."

LET

(a) *Travels of the Duke of Holstein's Ambassadors*, &c. pag. 5. And present State of *Russia*, p. 5. (b) *Travels of the D. Holst. Amb.* p. 97. (c) *Present State of Russia*, p. 6.

LET Mr. R. tell me, why the word βαπτίζοντες in Commission does not as much denote the *Manner*, in which ought to be done, viz. by *Dipping*, as ἐλάλησεν αὐτοῖς in Verse before denotes the *Administrators*? If it does, why are they not equally necessary? 'Twill be in vain here for Mr. Reed to wrath, and shuffle, and plead that βαπτίζω signifies as well to *wash*, as to *plunge* or *dip*: for I grant it, and believe it too. But 'tis evident, the Church of *England* thinks it *properly* especially signifies to *dip*; that *Dipping* ought to be used when it can, and excuses *Sprinkling* only in Case of *Necessity* (as proved before): And let Mr. Reed answer directly to this.

BEFORE I go farther, I must, according to my Promise, make a Remark or two upon a Consequence of Mr. Reed's viz. That whatever Act is *unauthorized*, is therefore *invalid*. His own Words are these, p. 7. *If Lay-Baptism should be administered to one in Health, it would be look'd upon invalid, as being unauthorized.* This, I must needs say, is not like one who is converted by reading the *Fathers*: Does he not know, that they own'd a vast Difference between *unauthorized* and *invalid*? Is not this to contradict Antiquity, and even his own Church further? Is not the Determination of *Alexander*, and of the whole Church of *Alexandria*, on *Athanasius* his baptizing several of his Play-Fellows, when he was but a Boy, and in too, a sufficient Proof, that, though the Act was *unauthorized*, they thought it *valid*? *St. Austin's* Judgment was, that "though it was usurped *without Necessity*, and given by a Man to another, that which was thus given could not be not to be given *." In another Place he says, "If he was Member of a Synod, where this Question was debated, he should not stick to say, that a Person was baptized, *wherever* ever and by whomsoever baptized †. *Optatus* was of the same Opinion. But, to come nearer home: Does not the Church of *England* it self manifestly distinguish between *unauthorized* and *invalid*? To give an Instance or two. Should a Bishop admit any Person into Holy Orders not qualified according to the 34th Canon; the Bishop is indeed to be *suspended*; but the Act, though *unauthorized*, is look'd upon as *valid*. Should a Minister contradict the 62d Canon, and marry, in uncanonical Hours, without Licence, &c. the Act is reputed *valid*, though *unauthorized* and irregular. Yea, should a *Lay-Man* ul-

* *Austin contra Epist. Parmeniani. L. 2. C. 13.*

† *Id. de Baptism. contra Donat. L. 7. C. 53.*

the Priest's Office in this Case, 'tis nevertheless reputed a *valid* Marriage. If a Clergy-man baptize in another Man's Parish, the Act, as 'tis in such a Case irregular, is *unauthorized*; yet, who ever doubted but it was *valid*? I shall add to this a Passage of Doctor Burnet, the present Bishop of *Sarum*, to this purpose: Speaking of *Suffragans*, he has these Words: "Tho' they could do nothing but by a Delegation from the Bishop; yet the Orders they gave were still *valid*, even when they *transgress'd* in conferring them *." It were easy here to urge Authorities, and quote Instances; but what has been already offer'd is, I take it, sufficient to show the Weakness of Mr. Reed's Consequence from *unauthorized to invalid*: And therefore, he must look over that Sentence again, viz. *Should Lay-Baptism be administer'd to one in Health* (among the Greeks) *it would be look'd upon invalid, as being unauthorized*; which is yet more unreasonable to suppose, if we consider what Dr. Smith says of them, namely, That they are quite *averse to Rebaptization*, according to the Example of the Antient Christians, whom they follow with sufficient Exactness, not to say Obstinacy †. The Meaning of which cannot be less than this, namely, that tho' they do indeed baptize their Profelytes, because they think they could be no more said to be *baptized* before, than one who is sprinkled can be said to be *immersed*, that is in no Sense; yet they so carefully avoid *Rebaptization*, that if there be but the *bare Essentials*, notwithstanding any Irregularity or Default in the *Manner* of the Baptism, they will not repeat it: By Consequence, should *Lay-Baptism* be administer'd to one in Health, having what they account *Essential*, viz. *Dipping in the Name of the Father, Son, and Holy Ghost*, though that Church prohibits it, and would doubtless condemn it as *unauthorized*, yet She would not repeat it as *invalid*. For, when it can be called a *Baptism*, though ever so irregular, she is, as we have seen, very *averse to Rebaptization*.

OUR Author having robb'd us, as he thought, of the *Greek Churches*, thinks it *would not be improper to observe, that the French Protestant Churches account Baptism by an unordain'd Person null and void*. To this End, he urges the Synod held at *Poitiers*, another at *Lions*, a third at *Rochel*. Whatever He thinks, I take it to be no more to the Purpose, than if he had urged so many Acts of Parliament to prove *Episcopacy* to be of *Divine Right*: 'Tis enough, if They are for such a Baptism as He pronounced. We will allow all those that are for *Presbyterian* Baptism to be against *Lay-Baptism*; let him bring as many as he will,

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will,

will. So that every one must see, how our Author spends his Strength for Nought, when he labours, thro' 3 or 4 Pages, to prove, that Mr. *Withers* is against *Lay-Baptism*. Alas! and what then? He is for such a Baptism as He renounced, and that he knows, I believe.

YET, I must acquaint him, he is much mistaken, when he asserts, p. 13. that, *according to Mr. W. every one is a Pagan before Baptism*. No, No: This is the Opinion, it may be, of his *Godfathers*, of the *Dodwells*, the *Burscoughs*, the *Drury*, and the *Agates*, of the Age, I may add, of Mr. *Reed* also. *Vide Pag. 5.*

THO' Mr. *W.* should account *Lay-Baptism* invalid, yet, seeing Baptism do's not (as many assert) *make* a Person a Christian, but only *declares* him so, I see no Reason to conclude, that that Principle unchurches or unchristians any that *believe* it to be valid: 'For (as Mr. *Reed* says) their Neglect does not spring from a Contempt of the Sacrament, but from, it may be, a false Principle, or a Prejudice, which they cannot conquer. Therefore the *Zuinglians*, *Lutherans* and *Muscovites*, (even those few, *i. e.* One among Ten Thousand of them, that are so baptized) do not fall under such a heavy Censure as Mr. *Reed* imagines.

P. 15. HE quotes you Mr. *W.* Let him conn it over by himself, and tell me, if it amounts to any more than this, *viz.* 'that we have no Reason to conclude, that Pardon of Sin and Adoption are sealed to them in their *spurious Baptism*. Nevertheless, They may have Promises enough that may be safely depended upon, and may notwithstanding after that they believe be sealed with the Spirit of Promise, which is the Earnest of their inheritance: *Ephes. i. 13, 14.* For, that a Person may have those Privileges, of which the Sacrament is a Seal, before he has received that Sacrament, is evident from that one Text, *Roman. 4. 11.* where *Abraham* is said to have the Faith, of which *Circumcision* was the Seal, before he was circumcised.

P. 16. HE tells us, it might be expected he should say some what against the Validity of *Presbyterian Ordination*. I take this Occasion to tell him, it was indeed expected; and, since he undertook to reply to the *Caveat*, 'twas thought strange he should take that for granted. which was (they thought) more especially incumbent on him to prove, namely, that *Presbyterian Baptism is but Lay-Baptism*. And, when he had done that, it would have been Time enough to dispute, whether *Lay-Baptism* ought to be repeated. What though the Author of the *Caveat* did not think it his Province to contend for it? Yet he might have seen

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had he turn'd to the 5th Page of that Letter, a fair Occasion given him to show his Parts, had he any Mind, that Way.

P. 17. Mr. *W.* had said, ' Mr. *R.* was the Second Instance of this Kind, for more than a Thousand Years. To this he smartly replies, *He might as well have said more than Fifteen Hundred Years; for we cannot find in all Antiquity any Footsteps of Presbyters in Opposition to Bishops.*

Ans^r. POSSIBLY there may be no Instance for *Fifteen Hundred Years* ago of Presbyters in Opposition to Bishops; but for *Seventeen Hundred Years* ago, there was Proof enough of their Identity: And therefore, as he says, *we ought not to look [so far back] into Antiquity for Instances of this Nature.* 'Twould be in vain; for there was no other than *Presbyterian Baptism* at that Time: For the Distinction of *Bishop* and *Presbyter* into different Orders did not obtain till long after *. But, when *Episcopacy* had by Degrees swell'n up so as to ingross the sole Jurisdiction; for several Centuries indeed the *Presbyters* acted but in Subjection: Though there did not want those in every Age, who had the Courage and Honesty to assert the *Primitive Identity* of the *now* distinct and divided Orders. At length, when the *Reformation* began to dawn, the Original Institution began to revive, and assert it self in Practice among the *Waldenses*, who, for 500 Years, had no other than *Presbyterian Ordinations*†; and in *Bohemia, Hungary, &c.* And since the *Reformation*, it has been established, and *Presbyterian Baptisms* never denied to be valid, till Mr. *Lawrence* ventured first, and (as Sheep use to follow one another astray) Mr. *Reed*, as far as yet appears, followed next after him. But, though he allowed Mr. *W.* might say he was the *Second Instance* for these *Fifteen Hundred Years*; yet, in the next Page, he says, *Many have been rebaptized, within these Hundred Years, and less, upon their coming over to the Church of England; of which, if he be clamorous, I shall produce several Instances.* I desire him to do me that Favour then; that we may see, whether the Mushroom-*Seet* is like to gain any Credit or Numbers.

P. 17. Mr. *Reed* tells us, *If Bishops in the Primitive Church were only Pastors of single Congregations, and not distinct from, but another Name for Presbyters, 'tis true there could not be a renouncing of Presbyterian Baptism, when there was no higher Order than that of Presbyters to receive it from.* But (Poor Soul!) *this, he says, is saying Nothing.* Had He said Nothing,

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* *Vide Boyse of Episcopacy. Rules Good Old Way, &c.*

† *Perin. Hist. of the Vaudois, p. 53, 62.*

he might have been accounted Wise, in Comparison of what he merits for this one Sentence. I think, 'tis saying *All that need be said*: For it at once proves our *Ordinations* and *Baptisms* not only *valid*, but *more regular* and agreeable to the *Primitive Institution* than those of the Church of *England*. It proves, that *We* have kept up to the *Original Order*, while *They* have sworn Obedience to a *New One*, which Scripture and the *Primitive Church* never heard of. It proves further, that they not only place the *Jurisdiction* of the Church in an Order of Men, which *GOD* never appointed, which is nevertheless honoured with the flattering Motto of *Jure Divino*; but, that it deprives those who are really *de Jure Divino* of their Antient Authority in the Church of Christ; and that they, who were by *GOD* appointed to *rule*, are put in *Subjection* to an Order of Man's own making. In a Word; It proves, that the *Presbyterian Scheme* has the Truth on its Side, in Opposition to the *Episcopal*; and that *Prelacy* is but an *Innovation* at best, but *Parity* of Divine Right.

AND this I take to be a sufficient *Answer* to his *Reply* to the First Section.

SECTION II. The CAVEAT says, " This Practice of " Rebaptizing is most directly contrary to the Sense of the Estab- " lish'd Church of *England*, and to those Measures which She " has constantly pursued ever since the Reformation of Religion. Here the *Replisr* proposes first to give a plain Account of the Sense of the Church of *England*; and then particularly to reply to what is offer'd for the Proof of the Assertion. To that End, as a Preliminary, he produceth the 23d Article, which says, " It is not *lawful* for any Man to take upon him the Office of publick Preaching, or ministring the Sacraments ---- before he " *lawfully called*, &c. Now those are by the Church of *England* look'd upon lawfully called, *who have been tried, examined, and admitted thereunto, according to the Form in the Book of Consecration, and ordering of Bishops, Priests and Deacons, or have had formerly Episcopal Consecration or Ordination.*

TO this I answer: 1. When these Articles were drawn up A. D. 1562. the Validity of Presbyterian Ordination was pleaded for by the *Compilers* themselves, as Bishop *Grindal*, *Jewel* &c. And when a Commission was issued out, under the Great Seal of *England*, to the Bishops of *London*, *Ely*, *Wells* and *Rochester*, to consecrate Mr. *John Spotswood*, Mr. *G. Hamilton*, and Mr. *Andrew Lamb*, Bishops, who were *Scotch Divines*, and had no other than a *Presbyterian Ordination*, Bp. *Bancroft* insisted upon the Validity of it. 'Tis notoriously false therefore, in Mat-

of Fact; which Mr. Reed says p. 23. That the Church of England did at that very Time declare, that none were lawful Ministers without Episcopal Ordination: For that Clause was added in 1662, an Hundred Years after; and is not to be found in the Preface to the Form of Ordering Bishops, &c. in Sparrow's Collection.

2. WHEN these Articles were drawn up, Lay-Men, and Women, did, in Cases of Necessity, baptize: And that Custom continued 'till the Conference at Hampton-Court: Therefore, 'tis folly to suppose, that the Church thought their Baptisms invalid.

3. YEA, even now, when the Church has declared that an Episcopal Minister is the only lawful Administrator of Baptism, she means in the Church of England, not in the Church in General; and only tells us, what is necessary to make a Man a lawful Minister there. But 'tis a wretched Conclusion, that, because a Person may not be a lawful Minister in the Church of England, therefore he cannot be a lawful Minister of the Catholick Church; since every National Church either has, or may have, its particular Injunctions, to which a Man must conform, before he is qualified, or can be said, to be a lawful Minister of that Church, where these Injunctions are in force.

AFTER this Preparation, he proposes the Question to be answered, which is, *Whether the Church of England allows Baptism by a Lay Hand?* He says: Whether She allows Baptism by an unlawful Hand to be valid, when done? Say I. He denies it, and offers Four Reasons to prove She does not.

IN the first place, p. 20. he tells us, By the 23d Article, 'tis contrary to the Institution, for any Man not lawfully Call'd and sent, to administer the Sacraments; And, just after, adds, What will make Ministrations invalid, if their being contrary to the Institution will not?

And answer [1.] The Article does not say, 'tis contrary to the Institution for one not lawfully Call'd to administer the Sacraments: This is only Mr. Reed's imaginary Consequence.

[2.] BUT Mr. Reed must remember, he is now to prove the sense of the Church by her Articles, and not to give us his Sense of them, and to draw his Consequences from them, and to impose them upon us, as the Sense of the Church. If the Church had said, that 'tis contrary to the Institution for a Man not lawfully Call'd to administer the Sacraments; would it follow, that we thought that every Thing which is contrary to the Institution immediately null? Doubtless she thought, that Nothing but being contrary to the Institution can make a *Ministration* invalid:

lid : So say I ; but it cannot be thence inferr'd, that *that* does always do it. Thus I may say, Nothing can render a Person unworthy to live, if Acting contrary to the *Direction of the Law* will not : Yet, every Body knows, that does not always.

[3.] THERE may be some Things in the Institution, which the Church supposed *Essential* ; others, which she thought not so. The Church might think the *Form Essential*, but the *Administrator* not : This, I say, for any thing she says in her Articles she might think, and, by her Practice, we prove she *did*.

Mr. Reed asks us, p. 20. *If the Church had said, It is not lawful for any other Form to be used in Baptism, than that in the Name of the Father, of the Son, and of the Holy Ghost, whether you would not think the Church excluded all other Forms, and adjudged Baptism null without that Form? --- And why not in the Case of the Administrator, as well as the Form when she declares, that 'tis not lawful for any Man to administer it before he be lawfully Call'd and Sent.*

Ans. 'TIS true, she would have judged Baptisms in any other *Form* null ; and by *unlawful*, in that Case, we must have understood *invalid* : But not, as Mr. Reed insinuates, because performed contrary to the Institution ; but, because contrary to the *Part* of the Institution, which she thought *Essential*, namely, the *Form*. For our Saviour has, in express Terms, determined, that Baptism must be administer'd *in the Name of the Father, Son, and Holy Ghost* : But it has nowhere declared, that this must be done by a Person in *Episcopal Orders*. Hence 'tis very plain, why by *unlawful*, when applied to the *Administrator*, she must not necessarily be understood to mean *invalid*, because she might not, as we said but now, think that Part *Essential*. But (say he) the *Administrator* is as *Essential* as the *Form* : I hear him say so ; but let him prove it ; and when he has done that, 'twould be as good he had proved the quite contrary ; unless he can prove it to be the Opinion of the Church likewise : For about that we are now disputing.

P. 21. HE offers another Argument founded upon the 26th Article ; which affirms, That the Minister of the Sacrament 'doth not minister the same in his own Name, but in Christ's, and by his Commission and Authority ---- And that the Sacrament 'be effectual, because of Christ's Institution and Promise'. Now (says our Author) *take away the Cause and the Effect must cease*. The Cause of their being effectual is Christ's Institution and Promise ; but his Institution of Go ye [admirable English !] wanting, when an unauthorized Person attempts to baptize His Promise is also here no Ways concerned, for that [lo I am

th you always, &c.] was made only to authorized Per-

BEFORE I give a direct Answer to this pretended Proof, I will just premise, to prevent Confusion, that, seeing Mr. R. is to prove the Church of *England* thought *Presbyterian* Baptism null, when he brings any thing from her Articles, or Canons, for the proof of it, that will admit of a double Interpretation, it can be of no Use : For still the Question will return, whether the Article, and by Consequence the Church, thought according to his Interpretation of it, or no ? If then I can offer another Interpretation, which the Words will reasonably bear, Mr. R. is obliged either to prove his Assertion from some other Article, Canon, &c. or to leave it up as not established.

I suppose therefore the Meaning of the Article to be this : When it is said, *The Minister acts by Christ's Commission and Authority* ; the Church there supposes the *Administrator* to be lawful and regularly sent ; and, if so, this was one Reason why the Receivers might expect a Blessing : But this does not prove, that the Church thought they might not receive that Blessing without ; nor does the following Expression, [*the Sacraments are effectual, because of Christ's Institution and Promise*] prove anything like it. For, who doth not know that there is a twofold Institution, with respect to the Sacraments, the Institution of the Ordinance it self, and the Institution of the *Administrator* ? Mr. Reed supposes, the Article means the latter : I suppose, it means the former. Accordingly, as to the Promise mention'd, he thinks it to be that, *Lo I am with you* : I think it to be that, *He that believes and is baptized shall be saved*. For, seeing the Article doth not express it, we are left to our Liberty to judge which Promise she intends. The Reason then, why I take it to be this rather than the other, is because, though both indeed are added under the Commission *GO YE*, yet this, in direct Terms, is a Promise that Baptism shall be *effectual* ; whereas the other is not expressed : For it is plain, it has a more especial Respect to the Ministers, and is designed as an Encouragement to them : But this is directly, immediately, and in so many Words, contain a plain and encouraging Promise to the *Receivers*. For, after the Commission, or, as Mr. Reed calls it, the *Institution*, *Go ye into the World, and preach the Gospel to every Creature*, it follows, *He that believes and is baptized shall be saved*. Mark 16.

ONCE more : By *effectual* is not meant *valid*, or by *ineffectual* null and void, as he would have it : But by *effectual* is meant *beneficial, useful, profitable, &c.* And by *ineffectual*, *un-edifying*,

edifying, unprofitable, &c. As is plain to any that reads the Article through-out.

THIS Article therefore may fairly and honestly be supposed to run thus : ' Though the *Administrator* be wicked, yet there are two Reasons why we may not conclude the Sacraments less and unprofitable : The one is, because the Minister, whatever he be, comes in Christ's Name, and, if he be regularly so by His Authority. But, however this be, be the *Administrator* what he will, the Sacraments are *effectual*, because they are Christ's Institution, and because he has promised to make them so. This, I think, is a fair Interpretation, and offers it freely, without Violence done to the Words and Tenor of the Article.

AND here, though it were enough for me just to offer my Sense of it, to show, that the Article is dubious, and, by Consequence without some other Evidence which might determine the Ambiguous Phrase, of no Force on either side, I will moreover make appear, that there is not so much as *equal* Reason for his Interpretation as *mine*, even tho' we did not know what the Church's Practice was. This, I think, may be done by this single Consideration, *viz.* We are sure the Church believed the Sacraments *effectual*, *i. e.* beneficial, because they are Ordinances of GOD's Appointment or Institution, and that they could not be so otherwise. But 'tis still in Debate, whether she thought they could not be effectual without a Lawful Administrator : So that, to understand it, we are sure it is contrary to her Principles, but we cannot : And which is, I pray, the juster and safer Interpretation ?

THUS far we might boldly affirm, that it *may* be, and as probable *was*, the Church's Sense, had we no *external* Arguments to confirm it : But then, considering the *Practice* of the Church (the only Thing that can possibly put the Matter out of Debate) 'tis but *honest* with Respect to *Us*, and *dutiful* with Respect to our *Adversaries*, to conclude it must be so : For the contrary would charge her with acting in Contradiction to those very Articles that she made, and by which she professeth before GOD, and to the whole World, to be governed.

P. 22. For a third Argument, he quotes the 23d Article, which tis said, that ' They that receive Baptism rightly are grafted into the Church, and that tis a Sign, Seal and Pledge of Pardon and Adoption.

THE Reader will see it was no good Conduct in our Author to offer this *here* : For, if what has been attempted from the foregoing Article be answered, this must appear despicable. But,

us see how he improves it: If (says he) the Church has declared in her 23^d Article, that none can lawfully minister the Sacraments without a lawful Mission; And in the 26th, that the Sacraments are effectual, because of Christ's Institution and Promise; How can Baptism be rightly received without a lawful Instituted Hand? And consequently, if not rightly receiv'd, 'tis not an Instrument to graft such into the Church.

Ans^r. (1.) 'TIS true; the Church says, None can lawfully minister but a lawful instituted Hand; and, if Mr. Reed will give me but Six Pence, or what he got by his Pamphlet, I will name him as many Dissenters, as he pleases, who will say the same. But does the Church say, that what is unlawful to be done is therefore invalid, if it be done? As to the 26th Article, it has been considered already. (2.) When she says, Baptism rightly received is an Instrument, &c. by rightly she must mean validly; and, for ought that has yet been offer'd, she might think that Baptism might be validly received without a lawful instituted Hand.

AS to his Argument from the 37th Article, which says of *Princes*, that they [and by Consequence *inferiour* Lay-Men] have no Authority to administer the Sacraments; I must say, as has been said already, (for he obliges me to repeat the Answer by repeating the Argument) that, though they have no Authority to do it, she no where says, if they should do it, 'tis null. I hate trifling: Let Mr. Reed prove she does, and I have done. But why doth he balk us with Impertinencies, and yet tell us, as if he designed only to banter his Readers, that 'tis plain and full to the Purpose? This is still more intolerable, for that he knew the Distinction between *Unlawful* and *Invalid*, and knew it has been urg'd by as great and valuable Members as ever their Church could glory in; yea, by *Martyr Charles* himself, as Mr. Reed quotes him p. 31. He must needs know, that K. James was of the same Judgment: He himself argues from the same Distinction, p. 44. speaking of the Ordination of one who had no other than Clinick Baptism: These are his Words; No one ever disputed the VALIDITY of his Ordination when 'twas conferr'd, tho' they oppos'd the doing it as UNLAWFUL. But different Times and different Occasions must be nicely regarded, or a Man may soon contradict him'self, you see. I tell him now, once for all, Tho' the Church does not allow that Baptism should be administered by an unauthorized Person, yet this does not prove she does not allow it, *ex post facto*; or when it's done, to be valid. I am weary of such poor, threadbare, nauseous, Repetitions.

Mr. R. now returns to the *Caveat*, which says, p. 7. "The Validity of our Baptism might be proved from the 55th Canon, which peremptorily enjoins all Preachers before their Sermons to pray, in so many Words, for Christ's Holy Catholick Church, and especially for the Churches of *England, SCOTLAND,* and *Ireland* ---- And that two Collects are at this Day, upon solemn Occasions, read for the Reformed Churches abroad. Though the Foreign Churches now have, and the *Scotish Church* at the Time of compiling these Canons had, no other than a *Presbyterian Baptism*.

TO this Mr. R. very boldly answers: *The Church could not mean, that they were proper and compleat Churches, or Christians ---- but that they were not a Rout, or confus'd Multitude, and were call'd Reform'd Churches, as they were reform'd from most of the Corruptions of the Romish (if He may speak it) [and at last out it comes,] Church.*

HERE's an Interpreter! After this Rate, we may make the Church say any thing: But then 'twill be as good she had said nothing. He will make her Declarations *dubious* with a Witness: let him alone; and then there will be no Way of understanding her Principles but by her Practice.

AS there are some Truths too plain to be proved: So there are some Falshoods too gross to be confuted; One Step farther, and these would have been so. By the Church of *SCOTLAND* as a Part of the *Holy Catholick Church*, for which they are especially bound to pray, is meant no more than *Not a confus'd Rout*. In the same Sentence, the same Individual Word, when applied to *ENGLAND* on the one Side, and to *IRELAND* on the other, must signify a *True Church*; but, when applied to *SCOTLAND* in the Middle, must signify a *False Church*. This is an *improper Sense* indeed! Such an Impropriety as, I dare say, cannot be match'd. Though the Church calls the Protestants beyond Sea *Churches, Reform'd Churches, and Parts of the Holy Catholick Church*; and though the University of *OXFORD* allows them to have Sacraments validly administer'd: Yet, after all (if he had resolv'd to expose the *University and Church* together (without considering how he exposes himself) he roundly tells us p. 24. *She could not and did not mean a true Church.* Let him show us any one tolerable Author, that uses the Word *Church* in such a Sense, if he can: And, if he cannot, does he think we shall take his new-coyn'd, his false-coyn'd Gloss upon it?

BUT now he is resolv'd to say all at once; And what is that but, *The Church of England has used the Word Church, when 'tis plain she could not and did not mean a true Church*: And

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most unluckily Instances in the Church of *Rome*. This is like a *Young Convert* indeed: I am sure, his *GODFATHERS* never taught him this: And had *they* had the Hands of his Letter, it had not appear'd, I dare warrant for them. Here I need not spend much Time, I presume; I leave him to be catechiz'd for this by his own Ghostly Fathers. 'Tis much but he will be disciplined into better Manners, e'er he straggles abroad in Print again.

THE 19th Article defines the Church thus: "The Church is a Congregation of faithful Men, in the which the pure Word of GOD is preach'd, and the Sacraments be duly ministred, according to Christ's Ordinance, in all those Things that of NECESSITY are requisite to the same." Then follows this Remark; "As the Church of *JERUSALEM*, *ALEXANDRIA*, and *ANTIOCH*, have erred: So also the Church of *Rome* hath erred, &c."

IS it not plain to any one, that is not resolved not to see the Articles, or hear the Church, that the Church of *Rome* is as truly Church by this Remark as that of *Jerusalem*, *Alexandria*, or *Antioch*? No: It has not the pure Word of GOD preach'd, saith the *Replyer*. I answer: It must not be supposed, that this was design'd for a *strict Definition* of a Church; but only such a description, as informs us, where ever the Characters were found, was without Doubt a true Church; but not that, where ever any one of them is wanting, it must cease to be a Church, though be a corrupted one: For otherwise, where ever Heresy or false doctrine is preach'd, there can be no Church; which is absurd: and then the *Greek Church* can be no true Church (which, I think, never any Protestant said): For it denies, that the Bread can be effectually consecrated for the *Eucharist* if it be unleaven'd; and that the Souls of Holy Men enjoy the Vision of GOD, the Souls of Wicked Men are tormented in Hell, before the day of Judgment. She will not permit Priests to marry after consecration; and has excommunicated Emperors for the fourth marriage, though they had no Issue left of their former Consorts. She forbids it as unlawful, to fast any Saturday in the Year, except *Easter-Eve* *. The *Greeks* likewise hold seven Sacraments, the Church of *Rome* does †. They adore Images, offer the Sacrifice of the Mass for dead and living, by which they believe, the Souls of Wicked Men are oftentimes redeemed from Hell itself ‡. And we must needs imagine, after this, that they have the pure Word of GOD preach'd among them, must not we? Lastly, if

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* *Brerewood's Enquiry*, &c. p. 127, 128. † *Dr. Smith*, p. 73. *Ibid.* p. 136, 137, 138.

we may believe Mr. Reed, they have not the *Sacraments* rightly administer'd in all that is of *Necessity* requisite to the same: For they admit of *Lay-Baptism* in *Cases of Necessity*. And should the Article be taken in as strict a Sense as Mr. R. takes it, most of those Churches he has reckoned up, p. 6 and 7, are no Churches.

He farther adds; *The Church of Rome has not ---- the Sacraments duly administer'd according to Christ's Ordinance*, nor all *Things requisite and necessary to the Constitution of a true Church*.

HERE he alters the *Words* of the Article, and the *Sense* too. The Article does not say, 'tis necessary to the *Constitution of a True Church*, that the Sacraments be administered according to Christ's Ordinance; but that, in the *Visible Church*, they are so administered in all *Things that are of necessity requisite to the same*, i. e. to the Sacraments.

NOW let him prove, that the Church thought that the Sacraments of the Church of *Rome* want that which is *necessary* to the *Being* of a Sacrament. If he say, they *keep the Wine from the Laity*; still this doth not prove that the Church of *England* thinks it to be absolutely necessary to the *Being* of the Sacrament, that it be administer'd in *both Kinds*. Besides: If the Church of *Rome* be not a *real*, though corrupted, Church; what will become of the *Apostolical Succession*, which is pretended to by our *English Clergy*, and derived thro' that very Church.

FARTHER: I am sure, unless the Church of *England* is degenerated from her Ancestors, she accounts the *Bishop of Rome* to be that *Man of Sin*, who, the Apostle said, *was to be revealed in his due Time*, II Thes. 2. And who, she well knew, sits in the *Temple of GOD*; that is the Church, in a proper Sense: For tho' the Temple be defiled and polluted by the *Beast*, it does not therefore cease to be a Temple.

BUT could it be proved, that the Article has used the *Word Church* in an improper Sense, the *Dispute would not be dropt*, as Mr. R. hopes, (unless he dropt it) 'till he had proved the same with respect to the Church of *Scotland*, and the other *Reformed Churches* beyond the Seas: Which, I trow, he can never do, as long as the present Articles are own'd to be the Church's avow'd and declar'd Sentiments: For they (he will not deny) *have the pure Word of GOD preach'd*; and, though I must not defy him, I will challenge him, to prove by the *Cannons, Aricles, &c.* of the Church, that they *have not the Sacraments duly administer'd in all that is of Necessity requisite to the same*.

I must not omit one important Question which he puts to Mr. *W.* viz. *Whether when Mr. Withers prays for the Reformed Churches abroad, he does not include the Lutherans and Zuinglians, &c. ? And if he does --- how he can do it strictly and properly, since by allowing Lay-Baptism, they contradict Scripture, Antiquity, and Mr. Withers.*

I warrant you, Mr. *Reed* would have thought it no small Affront, if one should have overlook'd such a lucky Thought as this: Yet really I am almost ashamed to trouble the Reader with answering such a Trifle. However, in short, I dare speak for Mr. *W.* in this Point, and say, He has too much Charity and Judgment to unchurch all those that are of a contrary Opinion to himself in this Matter; though he thinks Scripture and Antiquity may be against them. He does, no Question, *pray* for them in true Churches *strictly and properly speaking.* For what tho' they allow *Lay-Baptism in Case of Necessity*; yet the Number of those who are so baptized must be perfectly inconsiderable, if compared with those among them who have the *Sacrament duly administer'd.* And why he might not pray for them as a true Church, though some of its Members had not in his Judgment *valid Baptism*, I cannot conceive. For there is no such Thing among the *Lutherans* as a Congregation made up *wholly*, or for the *greater Part*, of Persons baptized by a *Lay-Man*, or a *Midwife.*

UPON the whole: Mr. *Reed* cannot produce one Author, who gives the Title of *Church* to a Company of *unbaptized Persons*; And therefore, when his *Godfathers* pray for the *Reform'd* beyond Sea as so many *Churches*, they must own them to be *baptized Christians*, or prevaricate with GOD and Man, and be guilty of a scandalous Equivocation.

THE *Caveat* had farther said, "We may judge of the Church of *England's* Sense of *such a Baptism* (which Mr. *Reed* very ingeniously leaves out) by her Conduct ever since the Reformation, &c. and instanc'd in one that had Licence to preach, who had no other than Presbyterian Ordination; and observed that such as have had no other Baptism, have been allowed Episcopal Confirmation --- have been admitted to the Communion --- yea to Holy Orders --- and lastly brings the Testimony of the *Upper House of Convocation* to confirm it.

Mr. *Reed* packs up all this together, as if he did not care to be concern'd with it; and therefore wholly passes over 4 of these 5 Things in Silence, and gets one to reply for him to the other, viz. the 2d, in an Harangue of two Pages and half, too long to transcribe, too weak to do him Service, and too confident to be over-look'd.

look'd. I desire the Reader to turn to the Quotation, (Repl. p. 26, 27, 28.) and to bear witness against me, if I do not do Justice.

" I have already endeavour'd to prove, That the *Church in Convocation* ---- speaks loudly enough to us concerning this Matter; and I know of *no other Voice* of the Church of *England* but that.

WHAT she says there we have already seen. She speaks loudly enough, tis true, but not a Word in favour of their Innovations.

" THE Practice of *particular Members*, how great and numerous soever ---- if tis found inconsistent with the published Laws of the Church, must be *rejected* and *bewail'd*.

BUT what if it is not inconsistent with them? Then, I hope it must not be rejected, and need not be bewail'd. What if the Church in Convocation has said nothing about the Matter in Debate? Then he will not say, we must not refer ourselves to her Practice, will he? It has not been, nor ever can be, proved inconsistent with her publick Laws to allow of our Baptism: He that affirms it, let him produce the Canon, if it be possible. There is not a Syllable in them all that so much as questions it. In short; there is not one Word about it. The *Upper House of Convocation* does indeed speak loud enough, full to the Purpose, and directly for us; and declares it to be the *Judgment*, as well as Practice, of the *Catholick Church*, and of the Church of *England* in Particular. *Caveat* p. 12. And does this *Young convert Lay-Man* think the *Bishops* did not understand the Church's Law a little better than himself and Mr. *Lawrence*? Thus, when the Church of *England* does speak as to this Point, she speaks for us. When she writes, she writes for us: And when she acts, she gives it on our side, and has done so, for the General, ever since the Reformation. Yet a few *daring Innovators* boldly stem the whole Torrent of Witnesses; and, though the Conviction must needs glare full in their Faces, break thro' the most awful Reproofs of their Reverend Fathers; and, without Blush or Convulsion, venture (amazing Confidence!) to tell us, though they know we can read, that the *Church in Convocation* is on their side. Notwithstanding the *Upper House* has told them, with a smart Rebuke, that *the Catholick Church opposes them*, they are resolved to oppose the whole *Christian Church*, and contradict and counteract *Them* and *Her* too; yea, reproach them with *Failing Passions*, *Cowardice*, &c. (p. 27.) because They were too weak to countenance their monstrous and absurd Principles.

WE are moreover told, " It can be proved by Living Witnesses, that their Lordships have laid Hands on those that have

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had none but a Presbyterian Baptism on this Principle, viz. that though their Baptism was not valid before, it was made *valid* by Confirmation.

LET these Living Witnesses be produced: We shall not take such an Accusation against a Bishop without irresistible Proof: In the mean Time, we must look upon it as a malicious Calumny. *Made valid by Confirmation!* Was ever such an Absurdity vented? Some of them might think, with the Primitive Christians, that their Baptism was not so *intire* and *complete* without it; and this the Antients always thought, let a Person be baptized by the Bishop himself. For *Signation, Chrism, and Confirmation*, were the Adjuncts, or concomitant Acts, that, they thought, rendered the Ordinance more *full* and *perfect*. Baptism, they supposed, did but *prepare* them for the Reception of the *Holy Ghost*, who was given by Confirmation *; And that without it a Person could not receive the *Holy Spirit* †. But Confirmation was never thought to make that Baptism *valid*, which was before *null*; but only to *perfect* those Baptisms, which before were thought more *perfect*: As *all* without it were supposed to be.

THIS, without Doubt, is the most that can be supposed of our Lordships. For they have (as cannot be denied) publicly declared our Baptisms to be *valid*: And therefore we may venture to say, that *the Bishops confirm'd Persons baptized among the Dissenters as rightly baptized, and with a particular Regard to the Validity of our Baptisms*. The very Act of Confirmation opposes it; and every Bishop, when he confirms, professes to GOD, that the Persons on whom he is about to lay Hands are *regenerated by Water*.

AS for that poor Shuffle, "That they did not expect any Anti-Episcopal Children --- should be brought to them for Confirmation;" I venture to let it pass without a serious Answer: For every Body believes the contrary. And the Proposer (as well he may) seems to be ashamed of it; wherefore he immediately falls to charge them (*without any Affront to their Character*) with *Weakness, Temporizing, and not walking according to the Truth of the Gospel*. P. 27.

From particular Practices to publick Principles there is no arguing, They say.

Ans. I own this is a general Rule, and a good one, but not infallible one. For, should a Foreigner travel thro' England, to observe the Form of our Baptisms, he might, from the Particular

Sir P. King's Enquiry, Pt. 2. .c. 5. † Euseb. Eccl. Hist. 6. c. 43. p. 244. D.

particular Instances he saw, safely conclude the *Belief of a Trinity* to be our Publick Principle. 'Tis true; from the *fewer* and *interrupted* Practices of the Members, we cannot argue the Sense of the Community: But from the *constant, uninterrupted* Practice of *very near all* the Members, when we know they profess to act according to their Publick Laws, I think, it may be very justly concluded.

Mr. *Reed*, after this long Speech for him, will in Manners put in his Offering too, and tells us what had been told before, (without adding a Word in answer to 4 of those Remarks which he himself cites) that *the Convocation must be look'd upon as the Church of England*, and brings no less than three Canons to prove it, that we may be sure and mind when he speaks; And throughout P. 29. quarrels with Mr. *Withers* for playing upon him the Opinion and Practice of the *Clergy* as the Sense of the *Church of England*.

FOR my Part, I own the *Convocation* to be the *Church of England Representative*: But I hope 'twill be allowed that this is a *Church of England Real* also. And where the *Representative Church* is silent, I must have Recourse to the *Real*: And, if the Generality of the Members give it for me, I may truly say, 'tis the Judgment and Sense of the *Church* of which they are Members. Thus 'tis possible, I may know the Sense and Opinion of the *Nation* with respect to the *Pretender*, either by Intelligence from, or Conversation with, the Generality of the *People*, though the *Parliament* had been silent about it. And here I might torment them with Numberless Instances of the dead and living Members of their *Church*, that detest their Schismatical Principles. 'Tis easy to make it undeniably plain, to any that have Sense enough to apprehend, and *Honesty* enough to own, obvious Truths that run counter to their Inclinations: But what I have said is ready is enough to show, that the *CAVEAT* stands in full Force hitherto against this *New*, and, I hope, *Despicable* *Seceding Anabaptists*, notwithstanding the *weak* and *spiritless* Efforts of its poor bigotted Adversary.

SECTION III. THE *CAVEAT* had said, "The Gentlemen's Practice was an Affront to the *State* as well as the *Church*."

TO this he answers, I must needs say, very honestly by (in that Manner) owning the Charge: But withal tells us, that he is more obliged to leave his Principles for *that* than we are. This indeed is very true; for he must not (as he pleads) *shipwreck his Conscience, and betray the Church, to please the State*.

here is a pretty Jest too : Mr. R. Poor Man! fears he should have betray'd the Church, if he had not been Rebaptiz'd ; though he cannot deny, unless he will shipwrack his Conscience, but that 'tis directly contrary to her Practice ; and that an Instance of this Nature is counted anomalous, and rare even to a Wonder.

TO aggravate the *Affront* (as he calls it) that we offer to the Church and State by dissenting, he would argue from the late Act that excludes from Offices all those that do not join in Communion with the Church of England : And asks us, whether that Act does not shew, that the QUEEN, LORDS and COMMONS do not insist upon our being no longer Dissenters from the Established Church.

Ans. I would venture to lay a good Wager Mr. Reed never read that Act : Certainly if he had, he could never have offered such an Affront to the QUEEN, LORDS and COMMONS as to ask such a Question. For that very Act is intituled, among other Things, *An Act --- for confirming the Toleration granted to Protestant Dissenters by an Act intituled, An Act for exempting their Majesties Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws, and for supplying the Defects thereof* : And in the Preamble 'tis said, 'twas for the quieting their Minds, and rendring them secure in the Exercise of their Religious Worship : And we are assured in the Act, that the Act of Toleration shall at all Times be inviolably observ'd. And this, any one may see, looks very much like insisting on our being no longer Dissenters !

TOWARD the latter End of the Page (p. 30.) he talks of a Dispensation ; and that, if one will not, another will, admit us to the Communion, &c. As the Case now stands, I confess there are enough who would : But, supposing GOD should in his Anger offer these Principles to prevail, (as He has almost as bad e'er now) then certainly (as the CAVEAT observed) an Embargo must be lain on the QUEEN's Prerogative, or the Act, which now look'd upon as the Bulwark of the National Church, must be repeal'd, or, which is all one, lie dormant. Yet Mr. R. would make it plausible, from the very Design of the Injunction, that, if the Clergy were displeas'd at it, it would not be injoin'd. The Design was (he flatters himself) to engage Men to have a peculiar Regard to that Church, thro' which they pass'd to their several Posts. Yes, by all Means ; they receive the Sacrament, that they may be more engaged to Compliment the Priests ! The open and avowed Design of it was to secure the Protestant Religion, and to keep out the Papists ; and that Protestants might have the greater and more solemn Obligation on them to be Loyal and

and *Faithful*. They take it, as the *Romans* of Old did the *Sacrament*, or *Military Oath*, to ingage them, as much as possible, to be true, and, at the same Time, to give the demanded Security that they will be so.

SECTION IV. Mr. R. says, 'Tis roundly asserted, that their Practice makes very much against King Charles the First. To which he answers, That supposing he was baptized by a Presbyterian Minister, yet, if you consider what I said in the Beginning, we need not take off his Crown of Martyrdom. I mind he said, that a Person so baptized is out of the Church, p. 4. not admitted into it, not entitled to the Privileges of that Society, p. 12. and has no Right to the Covenanted Mercy of GOD, p. 5. And surely this will not secure to him the Red Letter and the Crown. The Instance of the Catechumens (as has been observed p. 6, 7) is foreign and impertinent. He had better, without so much larding, have answered, as he is forced to do at last, that however the Case be as to King Charles, he will not alter his Principles.

SECTION V. 'Twas said, this New Doctrine affronts her present MAJESTY, by arraigning her as unequally Yoked. To this the Commoner answers; Mr. Withers is very sweet upon the QUEEN and the late Prince --- Must we attribute to the Prince what He never had? Not at all; stand stoutly to it; own it boldly: If He was not a Christian, why should He be honoured as one? This methinks is not very sweet upon the QUEEN nor Prince either. But, Is Mr. W. sure (for tis good to be sure) that He did not receive his Baptism from a Lay-Man's or Woman's Hand, both which are allowed in that Church? If he did, he is no Christian in Mr. Withers's Reckoning? Very smart that I answer; Surer than he is that Mr. Withers writ the CAVEAT or that Bp. Blackall is a Christian, if his Principles be true. Is there any Reason to suppose, the Prince was baptized by a Lay-Man, or Woman? Can we suppose a King's Court without a Chaplain belonging to it? Is it not ten Thousand to one, if he was? Can he be sure of many of the most important Truths without any other than a moral Assurance? And this is the Assurance we have, that He was not so baptized. In one Word; according to Mr. Reed, we are sure the Prince was not a Christian: According to Mr. W. tis more than ten Thousand to one, if He was not. And we have a moral Assurance that He was. Now he that he arraigns the QUEEN's Conduct, may he bear with him the Merit of it, say I, till he publickly recant!

SECTION VI. The CAVEAT charges this New Schem^t with *Schism*, and quotes Dr. *Stillfleet*, who says, " He that confines the Church, divides it, &c. " To this the *Convert* - Take it as quoted, (a Sawcy Innuendo) says he, *I own it. ---s* But Separating and Limiting is a Duty sometimes. Right: 'Tis in Honour, when done for Truth and Conscience sake. But then, he ought not to contradict the Sense of the Church, and profess himself a Member of it at the same time. Very true (he owns) : But every Man that is honest will look to the Book of Common-Prayer, the Articles and Canons, and not matter what others say or do in Contradiction to them. This will appear but meer want to the Reader by this time, but unsufferably bold at the same time. I do not wonder now, he could charge Mr. *W.* with dishonesty ; since he has implicitly branded all those Bishops and Priests that are not of his Gang, for a Company of *Knaves*. *Quid Domini faciant, &c.*

P. 33. HE transcribes Mr. *Withers's* Account of the *Schism* of the *Donatists* ; but to what Purpose, unless to be a more tormenting Witness against Him and his Fellow-*Schismatics*, I believe no Mortal can guess. 'Tis known they set up a new and unheard of Term of Communion, confined the Church within their own bounds, branded others as *Schismatics* that would not resolve for Uniformity in their Way, contradicted the Sense and Practice of the Catholick Church, and insisted on the Rebaptization of all that came over to them. To point where this bears hard, needs not, I suppose, a particular Application.

SECTION VII. It was said, " Another mischievous Consequence of this New Doctrine is, that it has a Tendency to weaken the Protestant Succession, as by Law establish'd in the House of HANOVER, seeing they had no other than a Presbyterian Baptism. " To this he replies, after the old Way, *They might be baptized by a Lay-Man, or Woman, &c.* 'Tis possible might be so : But 'tis ridiculous to think it was so with the House of HANOVER, or the Pretender either ; since 'tis only in Cases of Necessity, and in the Absence of a Priest, that Papists or Lutherans do it : And therefore it would be foolish indeed for any to think to create any Prejudice against the Pretender, on the account of the Questionableness of his Baptism. But how easy is it to do it with the blind Zealots of this new-raised Party, against the House of HANOVER ? Which, every one is satisfied, had no other than a Presbyterian, that is, according to them, no, Baptism. To say that the Pretender's Baptism is as precarious and uncertain, if not more, than that of the House of HANOVER

is, at first sight, too palpably stretch'd to pass for Truth, or a *Mistake*, even with his own Friends. For 'tis ten Thousand to one but the *Pretender* was baptized by a *real Priest*: Whereas 'tis *certain* that the Family of *HANOVER* was baptized by a *Presbyterian* Minister at most; *i. e.* 'tis *certain*, according to the Doctrine of this New Sect, that they were never baptized at all. Yet, for the sake of a useless Retort, which must be contradicted in the very next Breath, he comes with his *foolish and malicious Cant*: *I wish this Doctrine has not been espoused in Print by Mr. Withers, to alienate Mens Minds from a Protestant Successor, and to reconcile them to a Popish Pretender*. When, according to him, the *Pretender's* Baptism is as dubious, if not *more*. Thus you see, though he cannot sting, he shows his good Will to it: But being a little intangled in this Paragraph, vexed and nettled with the grating Evidence of the *CAVEAT*, he is resolved to make one effectual Struggle, and break through. Thus you find he concludes the Section in a bold Sally, *Must we give up what we are perswaded is Truth, for the sake of that great PERSONAGE on whom the CROWN is entail'd*? No! not if my *QUEEN* was involved in the same unhappy Circumstances; my *QUEEN*, I say, whom I honour, and would serve at the Expence of all but my Soul. Strange! How it brightens! *Semel in Anno ridet Apollo*: Once in five and fifty Pages our Author is brisk.

SECTION VIII. It was asserted, " That the Practice of these Gentlemen renders every Man's Christianity precarious—
 " for there are, and constantly have been, in the Church of Eng-
 " land, Clergy-Men, who had no other than a Presbyterian Bap-
 " tism. Now, if these are no Christians, 'tis impossible they
 " should be Christian Priests; their Administrations are *null*; and
 " all such who have been immediately or mediately baptized by
 " them, are excluded the Gospel-Covenant, &c.

THIS is what they call *Argumentum ad Hominem*, or arguing from the Adversary's Principles. That which the present Argument is founded upon, is, *that there can be no true Church, and by consequence no true Christians, unless there has been an uninterrupted Succession of Ministers validly ordained, from the Apostles Days*. Accordingly, our Adversaries pretend to such a Succession continued by *Episcopal* Ordination. But the *CAVEAT* tells them, They have not such a Succession, supposing *Episcopal* Ordination uninterrupted; Because, many of those who were so ordain'd (according to their Doctrine) were not Christians, so not Christian Priests; and then all those Consequences, that the *CAVEAT* mentions, must necessarily follow.

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BUT here Mr. R. (being belike not quite calm'd down since his brisk Sentence) mistakes the Nature of the Argument, and is resolv'd to retort it Word for Word, p. 35, 36. 'Tis pity, I confess, all this fine Turn should be spoiled in two or three Lines; and yet I cannot help it: For, supposing all the Dissenters thought *Lay-Baptism invalid*, and it could be proved, that there have been among us many Ministers who have had no other than *Lay-baptism*, (which yet, I believe, he cannot prove) there might notwithstanding, according to our Principles, be lawful Ministers: And though one Link be broken, it does not render the whole Chain useless. For I would argue thus; *Though a Person baptized by a Lay-Man, if he be certainly known to be such, might not to be reputed validly baptized, but to receive Baptism from a lawful and regular Hand; yet, if after a long Series of Years it should be proved that he had received his Baptism from such a one, it must now be accounted valid; because now it is impossible to recover it: So that unavoidable Necessity must make that Act valid, which otherwise would not have been so: And an irrecoverable Deficiency must pass for sufficient in such a case, or, (which would be very absurd) for the sake of Order, we should run into unspeakable Confusions.* This is no singular opinion, but what, in other Cases, is judged highly reasonable. Thus those that plead warmest for *Hereditary Right*, do not mean there must have been an Uninterrupted Succession from Father to son, or to the next legitimate Heir; for that has been broken many times without Number; but that, after a long Series, Power, though originally usurp'd, grows up 'till it be converted and established into *Right*: And the Continuation of the Succession is again insil'd upon with the same Rigor, as if it had never been interrupted.

BUT our *Adversaries* cannot salve themselves by the same reason: For their Principle is, that *there can be no valid Administration in any Case without a lawful Mission*. This I know to be true; or they are false: For I have heard them assert, there can be no Case of Necessity urged as an Exception: And Mr. Lawrence says, if the Episcopal Order were extinct, 'tis our Duty, as well as Safety, to wait and hope for a new Revelation*. So that, 'till that time, all Ministerial Acts, and by Consequence Public Worship, must be suspended. Seeing then many of their Ministers, by their own Confession, were never baptized, if Baptism be

* *Lay-Baptism invalid*, Pt. 1. Append. p. 127. Edit. 3d. and Dr. Hicks declares his Consent to this, in his Letter to Mr. Lawrence. P. 59.

be proved Necessary to make a Man a Subject *capable* of the Priesthood ; it necessarily follows, that their Administrations are all *null*, and by Consequence their own Christianity is precarious, as the CAVEAT affirmed.

THE next thing therefore is to examine, whether Baptism is necessary to capacitate a Man for Holy Orders? Our *Adversaries* contend for the Negative with great Application and Concern ; as well they may : For they have a great Stake depending upon it. The Argument they bring for it is this, *viz.* " Baptism " is only a *Personal Qualification*, as Temperance, Humility, " &c. Other Virtues are indeed necessary, in relation to him- " self, to recommend a Man to GOD's Favour ; but nothing is " requisite to render his Administrations *valid* in relation to O- " thers, save only that he has a lawful *Commission*.---- So that " by virtue of this, he may make others Christians, though he be " none himself. " To this it was answered, That it is not only necessary that an Officer sacred or civil has a *Commission*, but that he be a Subject capable of it. Should a *Bishop* (for we speak not of what *Christ* may do) grant a *Commission* to a *Woman*, this would be a perfect Nullity, because she is no fit Subject ; which was proved by the very same Argument, that they use to prove Presbyters have no Power to ordain ; namely, *because they have no Commission*. So we say here : A Bishop has no *Commission* to ordain an *unbaptized* Person ; therefore it must be *null*, if he should do it. And farther, not one Instance can be given of it either from Scripture or Antiquity ; but 'tis prohibited by both. *Vid. CAVEAT, from Pag. 19 to 26.*

TO this Mr. Reed answers : Mr. Withers *has not quoted the Substance of Mr. Lawrence's Argument*. Whether he has or no is not for him or me to judge : But, to prevent farther Accusations, I shall not stick to do it, I hope, to his Satisfaction. Mr. Lawrence's Argument then is more at large thus : * " Baptism " is but a *Personal Qualification*, as Holiness, Temperance, &c. " For all Persons are equally bound to be baptized. 'Tis not Baptism, but the *Commission*, makes him a Christian Minister. For " *Baptism* is not the *Commission*, nor an *Essential Part* of it. " Not the *Commission*, for then all that are baptized would have it : Not an *Essential Part* of it ; for a *Commission* is but one thing : And if they have an *Essential Part*, they must have the whole, which brings us back to the first Absurdity. Consequently the want of Baptism *alone* cannot make a Man destitute of Holy Orders.---- A Person out of the Church (who " respec

* Lay-Baptism invalid. Append. p. 134---137.

respect to any Benefit to himself) may have Authority *mediately* to convey those Benefits to others. Thus a Master of a Family may send a *Stranger* with full Power to adopt an Orphan. ---- And our Blessed Lord called *unbaptized* Persons, *viz.* the Apostles, who cannot be proved to have been baptized *in the Name of the Trinity*, before his Resurrection. ---- Paul was commissioned to preach before he was baptized. ---- The *Jewish* Church during the 40 Years in the Wilderness had no *Circumcision*, which was as necessary to qualify Men for Holy Orders as *Baptism* is now : Yet the Ministry of those *Priests* and *Levites*, who were born in the time of these 40 Years, was not null'd and made void for want of *Circumcision*. " This, I hope, Mr. R. will allow to be the Sum and Substance of Mr. *Lawrence's* Argument.

I shall now lay before you the Strength of what Mr. *Reed* has asserted, and then answer to both ; for they both build on one foundation ; and what will destroy one Argument, must necessarily ruine the other. Mr. *Reed's* Speech is as follows.

IT was our Blessed Saviour's Design, the Apostles should not only commission baptized Persons, but the best of Christians ; ---- and that They and the Primitive Church never knowingly did otherwise : But what then ? ---- Does it follow, that if an Officer would do otherwise it would be null ? ---- Being a Novice is reckoned among the rest of the Personal Qualifications, [very accurate that !] And why Baptism should not, he can see no Reason. Now it was the Apostles Kindness to those who were newly baptized, that put him upon dehorting Timothy from ordaining any of them, lest the Poor Men should not be able to bear it ---- p. 40. or a baptized Person, according to Mr. W. might, without any absurdity, have been made a Christian Priest, or Bishop : So that when Timothy was forbidden to lay Hands on one lately baptized ; he only means that he would have been much to blame if he did, p. 41. And therefore when he says, He could have no commission to ordain a Person who never was baptized, he can only mean, he would, if he did, transgress the Apostle's Orders ; as he would, had he ordained those that were not temperate, blamable, &c. But it would not follow, if he had, it would have been void in the one Case, more than in the other. And it is plain to him from this single Consideration, that the Apostle charges Timothy, (1 Tim. 5. 21, 22.) to lay Hands suddenly on no Man on this Consideration, that whatever the Person might be, he was upon the laying on of his Hands validly ordained : For otherwise this Motive, [least he should be Partaker of other Mens Sins,] would have been needless. For had it not been

been valid, he would only have been guilty of Trifling, not other Mens Sins.

THIS is the Sum and Strength of 5 Pages : To all which I turn this Answer. The Question is not, Whether Baptism be *Personal* Qualification or no ; but, Whether it be *such a Personal* Qualification as *Meekness, Temperance, Unblamableness, &c.* Which We deny : and our Adversaries are bound to prove : For he that asserts, must prove. We distinguish between *Personal* Qualifications ; and say, Some are *necessary* to capacitate a Person for an Apostolical Commission : Others are *accidental*, and necessary only for the Minister's proper Benefit. Of the former sort are, that the Person be a *Man, a Christian, &c.* Of the latter, that he be *temperate, holy, sound in the Faith, &c.* Therefore Mr. Reed might have spared his Paraphrase, p. 40. Unless he can prove Baptism to be a *Personal* Qualification of the latter sort, he doth nothing.

WE grant also, that whatever a Bishop does contrary to the Design of his Commission, is not presently null and invalid : The Reason is plain from the Distinction just now mentioned. But it will not follow, that therefore he may run beyond his Commission as far as he pleases, and yet give a *valid* Order : If so, he might authorize *Infants, Mad-men, Idiots, Women*, and those that were cut off from the visible Body of the Church, and give over to the Devil : And will not any Man say, this is absurd ? There must be some Bound : But, if we go out of the Church, no Man can tell where we must stop. And whereas Mr. R. says, that *the Apostle's Motive would be useless, unless, on the laying on of Timothy's Hands, the Person would become validly ordained whatever he might be ;* tis manifestly false. For if some would (viz. those who were destitute of the *Accidental* Qualifications as Holiness, &c.) and others would not, (namely those who were destitute of the *Necessary* ones) the Motive would be still useful : So that *Timothy* might be guilty of *other Mens Sins*, by authorizing those he ought not, and guilty of Trifling, by attempting to authorize those whom he could not, namely, unbaptized Heathens or Infidels.

IF a Bishop should ordain a *Woman*, I suppose, our Adversaries will grant, that the Act would be *null*. I say, if the Person be not a Christian, 'twould also. The same Reasons that exclude the *one*, must necessarily exclude the *other*. And according to Mr. Lawrence's and Mr. Reed's Arguments will prove that *neither* is to be excluded ; and (*mutatis mutandis*) may be made to plead either Way. That you may not think I speak without Book, I will present you with my two Gentlemen's Reasons for

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Female Clergy: Which however is better than an *unbaptized* one.

Mr. *Lawrence's* runs thus :

" [VIRILITY, or being a MAN,] is but a Personal Qualification. 'Tis not [being a Man,] but the *Commission* which makes a [Person] a Christian Minister. [The being a Man] is not the *Commission* : For, if it was, then all [Men] as such are *commission'd Officers* of the Church; which is absurd, and contrary to the Principles of [those who make the Objection]. Again; [the being a Man] is no instituted *Essential Part* of the *Commission* : For, if it be, then all [Men] as such have one instituted *Essential Part* of a *Commission*, though not a whole *Commission* : Which is also absurd; because a *Commission* is but one Thing ---- Therefore all [Men], if they have one *Essential Part* of a *Commission*, must have the whole : Which brings us back to the first Absurdity. And consequently [being a Man] being no constituent *Essential Part* of [the Person's] *Commission*, or Ordination, [She] who is destitute of [that] is not, for that Want alone, destitute of holy Orders. Here [it cannot be objected; that She] is out of the Church, [or if it could] a Person out of the Church, &c.

Mr. *Reed's* stands thus :

I believe it was our Saviour's Design, the Apostles should not only commission [Men], but the best [of Men], and the Apostles and most primitive Christians never knowingly practised otherwise. But what then? ---- Does it follow, that whatever an Officer does otherwise is null? ---- 'Tis true; if the Apostle would not have one that is [Effeminate ordain'd, we may, a fortiori, conclude, He would not have a [Woman] ordain'd. But if [any person] thinks, that an [Effeminate] Person, and consequently [Woman], could not have been validly ordain'd, when the prohibition of Paul was in Force against [her] : Then a Person who had not been blameless, or orthodox, &c. was also incapable of a valid Ordination, &c.

THUS you might run thro' all the useless Harangue, only changing the Term *Baptized* for *Man*, *Unbaptized* for *Woman*, and *Novice* for *Effeminate*, &c. and the Argument recoils strong on them. It would not pass : And what could I do but return 'Tis in vain for them to urge, there is an express Prohibition against a Woman : For, if I should resolve to be cross, and answer in their own Words, they must of Force accept it. I say then, if Mr. R. thinks a [Woman] could not have been validly ordained when the Prohibition of Paul was in Force against her ;

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then a Person, who had not been blameless, or orthodox, &c. and also incapable of it; For there is a Prohibition against them also. And seeing they have had the Confidence to palm upon us such visible Absurdities, I am resolved to prosecute them in their Consequences; and will not give up my Assertion 'till they give up theirs, which is as absurd, and has no more, if it has as much, to support it, as the other.

BUT, that I may not overlook even the inconsiderable Parts of their Arguments, I shall now take Notice of what has not been yet particularly answer'd.

SAYS Mr. Lawrence; "As 'tis not the *Personal Holiness* of the Administrator, that conveys Holiness to me in the Administration of any Sacrament; so neither does his having received that Sacrament, signify any thing to me for the Validity thereof, when he administers it to me by virtue of a Divine Commission explicitly given to him.

I grant it: This is a meer *Ignoratio Elenchi*. It was never questioned, that I know, but that a *Jew* might validly baptize if he had a *Divine Commission* so to do: And so might any *Unbaptized* Person, as he says. But the Dispute is, whether he has such a Commission, or no? GOD might, I own, if he pleas'd, grant a Commission to one out of the Church, to act as an Officer in it. But the Question is, whether He has given Authority to MEN to grant such a Commission? Which can never be answered by saying, Any Man might validly do it by virtue of a *Divine Commission* explicitly given him.

"AS a Master of a Family may send a Stranger, who is not of his Family, to adopt an Orphan into it": So Christ, Head of the Church, may commission one not entered into the Church by *Baptism* to administer it to others. But yet Christ's Ministers may not commission such a one; as a *Servant* of a Family sent by his Master to adopt an Orphan may not commission a Stranger to do it. And this I take to be very parallel to the Case in Hand: Yea, so parallel, that Mr. L. could not have produced a better Instance in our Favour.

"OUR Lord (he proceeds) called both Unbaptized and Holy Men, viz. his Apostles, who cannot be proved to have been baptized in the Name of the Trinity before His Resurrection.

I add, No, nor after neither. It cannot be proved, they were ever baptized with *Water*, though they were with the *Holy Ghost* and with *Fire*. Supposing they were not baptized, what follows? Only this, That our LORD, as SOVEREIGN, as One to whom *All Power was given*, might call Persons to be

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ministry without Baptism, if He pleased. He might likewise never have appointed it: And now He has, He may make some extraordinary Exceptions, if He thinks fit. But still there is no Argument, that MEN can dispense with it. But then, as it cannot be proved, that the Apostles *were* baptized; so it cannot be proved, they *were not*. By Consequence; they cannot be offer'd so much as for Instances of Christ's SOVEREIGN POWER.

AS for his Argument from the *Condition of the Jews in the Wilderness*, 'tis so poor and impertinent, that I wonder, how a man, who pretends to Accuracy, could stumble upon it; or, if he had, that he should be no more wary in managing it. For those very Words, that he cites and so carefully distinguishes by a different Character to *inforce* his Argument, utterly *ruine* it. For, being the Uncircumcised was, by GOD's own Appointment, (as he observes) *to be cut off from among his People*; and if (as he says elsewhere) no Case of Necessity can excuse it; and yet GOD here expresses his Anger, or shows his Dislike to that Neglect, as was constantly done for any remarkable Offence, though far less than this is supposed to be) but, without any Reproof for the Neglect, gave *Joshuah* Orders, when they had done travelling in the Wilderness, to renew it, *Josh. 5. 2*. These things consider'd, say, Does it not appear to be from the *immediate Command* of GOD, that it was omitted? And so that it was an *extraordinary case, which* (as the CAVEAT says) *is no Rule for inferior Officers to measure their Authority by*.

THIS Mr. R. owns to be *very true*, p. 45. Yet, in the same breath, has the *Weakness* to ask, *Supposing they should do so, i. e. measure their Authority by extraordinary Acts) how can it be proved not to hold good?* This he has answered for himself, 20. by another Question, *What will make Ministrations invalid, if being contrary to the Institution will not?* But, 2dly, it must be owned, as we have already noted, that every thing contrary to the Institution is not always void; but then it must be in those things that are *not essential* to it, but only *Prudential Instructions* how to act most agreeably to the Intention of it. For example; Supposing a King should send his Lieutenant into a country, that had lately submitted to him, with a Commission to appoint Officers there, and withal give him these Instructions how to manage, *viz.* that he should take care to choose none but those whom he found to be *faithful, truly Loyal, and hearty* in his Interest; that (though they had these Characters) he should not choose any that were but *just naturalized*, &c. In this Instance, very plain, the Commission regarded such Persons only as *proposed Subjection* to the King, and were, by *Naturalization*, re-

reputed his Subjects : And, had the *Lieutenant* commissioned any of a Neighbouring Province, it had been all one as if he had acted as a Private Man ; that is, all he did thus would be *void*. The Reason is evident, because they are here supposed *incapable Subjects* ; which is the stronger implied, in that they are not, in so many Words, prohibited, as some others are, who are yet supposed to be capacitated, as they are Subjects. But then, should this Lieutenant be regardless in his Choice of the King's Subjects, and commission those that were not so *faithful* and *Loyal*, as they ought, no one will say, that therefore they are not truly Officers (though the Deputy was to blame to make them so) : For these are within the Verge of the Commission, as *Subjects*, though they did not come up to the highest Design of him who granted it, as the *best* Subjects : Whereas Aliens are so far from being the *best* Subjects, that they are not *Subjects* at all ; and so cannot be made Officers by any less Authority, than the immediate and extraordinary Order of the Sovereign himself.

BUT (says he, as harmless as may be) *our Saviour sent the Apostles with ALMOST the same Power, that he exercised on Earth --- And the Apostles, in Imitation of their Master, when they were leaving the World, committed the same Power to other Men.* It would have been more conscionable, and made 'em more to imitate their Master, had he put in *ALMOST* here too. How far his *Almost* may extend I do not know ; I am sure, 'twas well it was clapt in for a *Salvo* : But, as it is, he has *almost* deserv'd the Whetstone. Has any Bishop upon Earth Power to abrogate, or appoint, any Law for the Church to be govern'd by in Matters of Faith ? Or to institute any New Order for Government of the Church, as of Divine Right ? Or to annul any that are already instituted ? Can they appoint Sacraments, or Seals of the Covenant ? Or add a Clause to it, or take a Tittle from it ? Yet all this, and abundantly more, belong'd to *Christ*, as sent by the Father, or as He was Mediator and Head over all Things to the Church. But, to make short of it, I will prove, from Mr. Reed's own Principles, that the Bishops have not *almost* the same Power that *Christ* exercised on Earth. According to Mr. R. those who have *almost* the same Power that *Christ* exercised upon Earth, can on the laying on of their Hands *validly* ordain any Person whatsoever : But no Bishop upon Earth can *validly* ordain any Person whatever : Therefore no Bishop upon Earth, according to Mr. R. has *almost* the same Power that *Christ* exercised upon Earth. The *Minor* is proved thus : No Bishop can *validly* ordain a *Woman* : Ergo. In a Word, the CAVEAT spake all when it said, " Tho' there be ever so great a Plenitude of Power

as is pretended in the Ordainer, yet he can ordain none but *fit Subjects* : But 'tis ridiculous to go about to prove the *Fitness* of the Subject from the *Ordainer's Power*. Still, therefore, it rests upon them to prove, that an *unbaptized* Person is a *fit Subject*. The Arguments they have brought hitherto are found to be of no Force, since they only prove, that *Christ* may authorize one not baptized : So that their Christianity, according to their own stingy Principles, is yet precarious.

THERE is one *Weakness*, that, in meer Respect to Mr. R. I would willingly have overlook'd, and that is his *Dilemma*, p. 45. I would charitably hope, he never ventured upon one before; and 'tis pardonable, if the *first* be nothing to the Purpose. He is an honest, mistaken, Man, I believe; and, poor Soul! designed no hurt; a little Fond of his own, as who is not? And would not pardon me, it may be, if I should drop it. Without any farther apology then, I will civilly introduce it, hint at the Mistake, and dismiss it without Remarks. *The Ordaining an unbaptized Person must be absurd, or not: If not, 'tis valid: If it be absurd, then our Saviour is necessarily limited; and with all His Authority, as Head of the Church, He can do nothing in such a Case, &c.* That this Argument may go off maim'd and unserviceable, and yet with as little Disgrace as 'tis possible for one in such Circumstances; I shall only desire Mr. R. to change the Words *an unbaptized Person*, and put in *a Woman* or *an Excommunicated Person*, and the next time he writes, let him tell me, what good his Argument will do him.

AS to the Instance of St. *Paul's* receiving a Commission to preach, before he was baptized, Mr. *W.* observed, (besides that *facto* he did not preach before his Baptism) that "it is probable, that he was commanded by our Saviour *first* to be baptized, and then preach ---- and seems to have no Commission to discharge the one, 'till he had complied with the other. P. 22, 6. To say this (quoth the *Novice* very pertly) is to say what false; For 'tis express that he was *commission'd* before. What then? Is that a Reason that he might *execute* his Commission before Baptism? May not Her MAJESTY grant a Commission to a Person, who yet may not act by virtue of it, 'till he has taken the Oaths afterward? I know, our Lord, when he appeared to *Paul*, said to him, *I have appeared to thee to ---- make thee a minister ---- delivering thee from the Gentiles, unto whom now I send thee*, Acts 26. 17. Yet, though it must be granted, that these words were a Commission to St. *Paul* to preach, we may still say, they did not empower him to exercise his Office *immediately*, before he was instructed and baptized. For 1. If he was here ordered

dered to go to the Gentiles *immediately*, before he was baptized, he sinn'd in not going. Whereas we cannot suppose, he would be *disobedient to the Heavenly Vision*. 2. If we compare this Account with the other Histories of his Conversion, we shall easily find another Reason to make this *probable*. We are told, *Acts* 9. 6. that the Lord said to him, *Go into Damascus, and it shall be told thee what thou must do*: And *Acts* 22. 10. 'tis said, *It shall be told thee of all things which are appointed for thee to do*. That is, 'I now commission thee to be an Apostle; but thou shalt not execute thy Office, 'till thou hast spoken with *Ananias*, and 'learnt of him what the Business and Duty of an Apostle is'. And good Reason: Since he, a *new Convert*, needed Instruction in the Christian Faith and Duties, of which he must be supposed to have been ignorant, while a zealous Pharisee, and a Persecutor of the Church, *1 Tim.* 1. 13. 3. In order to his full Instruction and Qualification for the Apostleship, he must receive the Holy Ghost: But he did not receive him, 'till *Ananias* laid his Hands upon him; *Acts* 9. 17. 4. He was moreover to be *baptized*, before he could execute his Office. *Acts* 22. 15, 16. *Thou shalt be his Witness to all Men ---- and now, why tarriest thou? Arise and be baptized*. As if he had said, 'GOD has appointed thee to be an Apostle, but thou must *first be baptized*: Therefore arise and be baptized without Delay, that thou mayest go forth and preach the Gospel. Lastly: Accordingly we find, that he was *actually first baptized*: *Acts* 9. 18, 20. *He was baptized ---- and straightway he preached Christ*. These Considerations plainly show, that the Word [*NOW*] *Acts* 26. 17. does not imply that *St. Paul* was sent to, or made an Apostle of, the Gentiles *immediately* upon Christ's appearing to him, before he was baptized. No: *Christ*, who alone could make an Apostle, then gave him a Commission indeed; but still would not allow him to act in Consequence of it, 'till he was instructed, *baptized*, and had received the Holy Ghost. So that if he had gone about the Execution of the Apostolical Office *before his Baptism*, he would have acted without a Commission, because that did not empower him to minister, 'till he himself was baptized.

BUT here *Mr. Lawrence* stops us with a *Dilemma* full as harmless as *Mr. Reed's*: "Either *Paul's* Ordination was null before his Baptism, or it was *valid*, &c." I answer: The Commission Christ gave him needed not to be repeated, and he might act upon the Strength of it; yet it did not take Place, or empower him to act, 'till after his Baptism, and his receiving the Holy Ghost.

THE CAVEAT had farther said, "That this Instance of

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" *St. Paul*, if applied to common Cases, will ruin that very Cause for the Support of which it is produced. For he was commissioned to preach without the Imposition of a Bishop's Hand: And therefore so may others too. " Mr. R. allows the Inference; but says, ' *Twill do us no Service: For then a Bishop might Ordain without Imposition of Hands.* He says very true: But that is not *all that can be made of the Matter*: But farther, as *Paul* was Ordained without a Bishop, so might others; if *Paul's Case* might be brought down to Imitation.

TO sum up the Evidence: The Case, in short, stands at present thus: The Christian Church, which is made up of a *chosen and peculiar People*, is always represented at the *utmost Distance* from, and in the *directest* Opposition to, the rest of the World. Thus, She is called the *Kingdom of Heaven*; while those who are not of this Community, are said to be *of the World*. She is stiled the *Body of Christ*, the *Family of GOD*, the *Temple of the Holy Ghost*, the *City of the Living GOD*, the *Common-wealth of Israel*, &c. While they who are without her Pale, are noted with all the opposite Characters to show, that there must be as little Fellowship or Communion betwixt these two, as possible. Accordingly, the *Church* is governed by its own particular Laws which it received from GOD, and has *Officers*, and *Ministers* suitable to her Nature, Constitution and Laws, namely of *Divine Authority*, who all represent their *Lord and Master*, who is the *Head of the Church*, and considers it as *his own Body*. These Officers were at first Instituted and chosen immediately by Himself; first made Members of the Body by an extraordinary Call, and then authorized not only to exercise their several *Functions* themselves, but for the continual Supply of such to authorize others.

AND it is agreed on both Sides, that our Lord designed, that not only *Christians*, but *Christian Men*, yea the *best* of *Christian Men*, should be alone employ'd in, and sanctified to, this sacred and most important Work. But the Question between us is, How far those that have this Commission may act beneath the Design of it, and yet give a *valid* Ordination? And here again it is granted on both Sides, That if the *best* of *Christian Men* are not chosen, yet the Act is *valid*: But, on the other Hand, should the best *Christian*, if not a *Christian Man*, that is should a *Woman*, be so ordain'd, the Act is own'd on both Sides to be *null*; and the Reasons they give for it are in general these two, *viz.* (1.) Their *Natural Incapacity* and Inaptitude for so *great* and so *constant* a Work, by Reason not only of the *Imperfection*, but also of the other necessary *Employments*, of that Sect. (2.) *An express Prohibition*: I suffer not a *Woman* to teach, &c. 1 Tim. 2. 12.

But

But now the only Dispute is about the *third*, viz. Whether one that is out of the Church, is capable of being a *Commissioned Officer* in it. We say, *ordinarily* he is not: Our *Adversaries* contend for the contrary, without any Dispute, one would think since some, it may be, of the *best* Christians are excluded, those who were *no* Christians should never be thought to be taken in. There is not one Instance of it in all the *Scripture*, or in all *Antiquity*. On the contrary, *that* forbids even those who were lately *baptized*; and this, in the *Councils*, has shut out Men from Holy Orders, meerly because they had a Clinick, i. e. a *private*, and *less solemn*, Baptism. Not one Church upon the Face of the Earth is for them. The Arguments they offer for this Practice, will introduce their *Wives* also: While we oppose it not only on the same Grounds that they oppose us, viz. *The want of a Commission*, (which, if it be not a good Argument, will not hold against us, and if it be, must hold against them) but also for those very two Reasons, that we both offer against a *Female Clergy*, namely (1.) *The Natural Incongruity* of it: This would be to bring *Turks, Jews, Heathens* and *Antichrists*, to sit in the Temple of GOD. For, if one that is out of the Church, may be *validly* ordained a *Ruler* in it, for the same Reason *another*, and so on may. This would be to mix and confound those Things, that GOD would have kept at the most careful Distance; to introduce *Wolves*, and give them a *Licence* to head the Flock; to make *Enemies Stewards* in GOD's Family, and *Dispensers* of the Bread to the *first born*; to authorize *Infidels* and *Profane* to deal in the *most holy Things*, and in the *ineffable* and *tremendous Mysteries* of our Religion; which a *Primitive Christian* would tremble to hear. O Lord! Are *these* the Pastors that should be in the latter Days? Are *these* the Teachers after thine own Heart? But (2.) 'tis not only *beyond* their Warrant, but *inconsistent* with it: For though Scripture does not in so many Words say, *I suffer not one out of the Church to minister in it* (which would have been very strange, after it had expressly prohibited some that were Members of it); yet, it speaks more when it calls them *Strangers, Aliens, Foreigners, Far-off*, and would not so much as allow them to be *Judges* among Christians in common Causes, 1 Cor. 6. 1.

TO conclude: To the *chosen Generation* only belongs the *Royal Priesthood*, even in its largest and most diffusive Sense, much more therefore in its most proper, strict and sacred Acceptation. In Fine: Had we no conclusive Argument against this anomalous Practice, it rests on our *Adversaries* to prove their *Licence*, and exhibit their *Authority*; which if they cannot do, (as, I am sure they have not yet done) then they must be speechless and guilty

or, if they speak, their own Mouths will condemn them; and by their own Principles their Christianity is precarious, and absolutely uncertain.

SECTION IX. It was observ'd, 'That this Practice is an Indignity to their *Diocesan*; and that it was alleged by Mr. R. or his Friends, that his Lordship should tell him, that if he was satisfied in his Baptism, he would immediately Confirm him, if not, Rebaptize him.' But this, it seems, was meer Banter, as Mr. W. was willing to believe. Well: Sure 'tis a strange thing, that his Lordship's good Character should not be enough to secure him from the Banter of those that profess to own him as a Father. But, alas! they do not stick to wrest his Words, abuse his Sense, and expose that to the World, which, if it were true, to be sure he would willingly have kept as a Secret.

WHEN He seems, with all the Sincerity imaginable, to own the *Palatines* to be a true and real Church, and joins it with the Church of *England*, they would tempt us to believe, his Lordship eluded us with an ambiguous Word, and only meant they were not a *Rout*. If his Lordship were a Man subject to like Passions with most others, he would never bear it; unless, contrary to his Words and Actions, he should be supposed to be privately in the interest of this scandalous Schism; which any one, that has read his Lordship's Sermons, would never, one would think, be tempted to say. Wherefore, we cannot but conclude, Mr. R. was no Fool, whatever he might be else, when he dropt those Articles, which he peremptorily calls *Articles of Charge*, but, in Truth, were a *Vindication* of his Lordship, and design'd to convince Men, that so Eminent a Person could not be tinctured with the stinging Notions of this new Sect.

Nevertheless, they are not contented to be scandalous themselves, but have the Hardiness to assert, and publish it in *Print*, that his Lordship not only knew their Actions, but approv'd them too; yea, (if you will believe it) I doubt not but they will tell you, 'twas by his Lordship's own Order all this was done.

BUT I have a few Reasons to offer, that, I hope, will sufficiently convince any Man, that has but a due Respect to the Honour and Veracity of his Lordship, that He hates these uncharitable Practices; and that his large and generous Spirit is not capable of being debased to such narrow and confining Principles. The three next are urged to this Purpose in the CAVEAT, which therefore I shall but hint. (1.) Had his Lordship been of these Gentlemen's opinion, he would never have promiscuously lain Hands on so many Thousands, and own'd them to be all baptized, without once questioning whether they had ever Episcopal Baptism. (2.) He would never have been guilty of such Weakness and temporizing, as to have admitted a Person into Holy Orders, as he did Mr. Lob

of Penzance, if he had questioned the Validity of his Baptism. (3.) He would never have so candidly and openly own'd the Palatins to be a Church, to which I may add, nor so freely call'd the Dissenters Brethren, as he does in his Sermon preached at Brentwood, at the Visitation, A. D. 1693.

(4.) AND which I look upon to be a confounding Evidence to them, his Lordship well knew, that one Mr. Butler Lacy, a Curate in a Country Parish, forged his Orders, and preach'd and exercised all Ministerial Offices there for several Years, before he was detected. This Sham-Priest, his Lordship knew, was but a meer Lay-Man: But Consequence, every Child he baptized had but Lay-Baptism: Yet his Lordship never ordered them to be re-baptized; A Demonstrative Evidence, that He thought Lay-Baptism, and consequently Presbyterian-Baptism, to be valid; and therefore, to be sure, cannot but be much concern'd, that such a monstrous and irregular Instance, as Mr. Reed is, should start up in his Diocess. (5.) and Lastly; His Lordship is too well acquainted with the Rubrick, to order him to be baptized in the Conditional Form. This one Clause, had we no other Reason, were enough to make one suspect the whole Story: If any one designs to impose upon another, sure his Story ought to be of a Piece, consistent and plausible. 'Tis almost as great an Affront to his Lordship as any they have put upon him, to believe he ordered this. Whoever 'twas that contrived it, I am sure he acted without Authority: For there is not a Word in all the 3 Forms for Baptism that will vindicate Him. There is no Conditional Form in the Common-Prayer, but only for those of whom it was not certain whether they were baptized with Water, in the Name of the Father, Son and Holy Ghost; which they knew Mr. R. had been. And now it may well be asked these Rebaptizers, By what Authority they did this? And who gave them that Authority? Did Mr. Jenkinson observe the Order of the Church, to which he has solemnly promised to conform, when, without her Licence, he took the Conditional Form out of the Office for Private Baptism, and us'd it in the Office for Publick Baptism? Did they, who brought Mr. Reed to the Font, make such uncertain Answers to him, as that it could not appear that Mr. R. was baptized with Water, in the Name of the Father, of the Son, and of the Holy Ghost? If they did not: With what Conscience could he act without the Church Order, and use the Conditional Form in baptizing Mr. R. which she has appointed only in Case of Uncertainty as to Matter and Form? The Church no where allows the Priests to use this Conditional Form, when they are uncertain whether a Baptizer was a lawful Minister or, not.

Mr. R. comes next to clear up the Christianity of his Diocess. p. 49. The CAVEAT had observed, 'That his Lordship was

and Baptized in the Parish of St. Gregories, in April, 1655; which was in the Height of Cromwel's Power: That the Episcopal Minister was Sequester'd for opposing the Parliament; and that the London Pulpits were, at that Time, generally fill'd with Men of the Presbyterian or Independent Perswasion. All this is own'd by Mr. R. to be true in Matter of Fact: But to it he answers, That after 1651, the Liturgy was continually us'd, and the Sacraments celebrated at St. Gregories, according to the Rites of the Church of England; and that the Bishop was Born in the Time of Dr. Gillingham, or Dr. Hewit, who were both Episcopal Divines. On this Account I would make a few Remarks.

1. 'TIS own'd that Dr. Hewit was Minister of St. Gregories in 58; but it by no Means follows that he was there in 55. On the contrary, I hope to make it evident, by and by, that neither He nor Dr. Gillingham could officiate there in the last mention'd Year. It seems very evident to me, that the Bishop himself knows not by whom he was Baptiz'd: Or else his Chaplain, who sent to London for the Intelligence, would have named the Man who did it, and not put us off with *ifs* and *ors*, and left us at Uncertainties.

2. Mr. R. confesses, That it appears by the Parish-Books, there were many Changes of its Ministers: To which I may add, that One, who has consulted the Publick Register assures a Friend of mine, That it cannot be found who was the Minister of St. Gregories in 1655.

3. BUT to bring this Matter to some Issue; I will oppose to what Mr. R. has advanced, the Testimony of a Divine of the Church of England, Dr. Parr, who was Chaplain to A-Bp. Usher, and wrote his Life. Having brought down his History to the Year 1655, he tells us, That Cromwel being now highly enraged against the Loyal Party for their Endeavours for His Majesty's Restoration, began to discharge Part of his Rage upon the Orthodox Clergy, forbidding them under great Penalties to teach School, or to perform any Part of their Ministerial Function. Whereupon some of the most considerable Episcopal Clergy in and about London, desired my Lord Primate Usher to use his Interest with Cromwel, who pretended a great Respect for him) that, as he granted Liberty of Conscience to almost all sorts of Religions, so the Episcopal Divines might have the same Freedom of serving GOD in their private Congregations, (since they were not permitted the publick Churches) according to the Liturgy of the Church of England. At first, Cromwel gave him some Hope of Success: but, at the second Visit, he told the A-Bp. he had consulted with his Council, who tho't it not safe for him to grant Liberty of Conscience to that sort of Men, who were implacable Enemies to him, and his Government *.

THIS

* Dr. Parr's Life of A-Bp. Usher, p. 75.

THIS was transacted in that very Year, in which the Bishop of *E--an* was Born and Baptized. The Relation is given us by an eminent Divine then resident in *London*. He assures us, That the *Episcopal Clergy* were not at that Time permitted the public *Churches*, nor so much as to read the Liturgy in a private *Congregation*. Does Mr. R. then deserve any Credit, when he pretends, that the Liturgy was continually used in a Parish-Church in the very Heart of the City, and under *Cromwell's* Nose? On the other hand, Is it not very likely that His Lordship had no other than *Presbyterian Baptism*, which, in the Opinion of Mr. *Reed*, is none at all? At best, according to the Scheme of our Innovators, he can be but a *Probable Christian*; and so stands in as much need as the New Convert himself of having the *Condition Form* repeated over him.

I might add, These Sectaries have made it a very doubtful Case whether they are not obliged in Conscience to separate from the Communion of their own Diocesan. 'Tis certain, that by the Discipline of the *Church of England*, as well as of the *Catholic Church*, an Unbaptized Person ought not to be admitted to Christian Communion. If therefore His Lordship's Baptism be invalid (as it is ten to one, according to their wild Notions, but it is) they are obliged, by their own Doctrine, to look upon him out of the Church, and therefore to have no Communion with him. This Consequence flows unavoidably from their Uncharitable Principles. By following their own Scheme, they run themselves and the whole Church into unavoidable Confusion.

SECTION X. As for the *University of Oxford's* owning That the Citizens of *Geneva* are a Church, and have valid *Sacraments*, he confesses it; but adds, *They thus express themselves upon their Plea of Unavoidable Necessity*; whereas there is not the Word [Unavoidable] in all their Plea. Their Words are these, 'We retain indeed such Rites, as Necessity and the Government of a Commonwealth require. And what is the Sense of this, but that one Form of Government makes an *Hierarchy* necessary, another *Parity*. Accordingly the *Genevans*, being a *Republic*, thought *Parity* necessary, and most adapted to their Form of Government. It cannot be understood of an *unavoidable Necessity* as Mr. R. expresses it, as if they long'd to be relieved, and wish it could be alter'd, that they might set up *Hierarchy*: No; for they are, and always have been, far from believing that to be of Divine Right. And doubtless did they think it so, they would restore it, notwithstanding the Inconvenience and Difficulty of an Alteration.

FARTHER: Long before this pretended Plea of *Unavoidable Necessity*, the most celebrated of the *English Divines* own the same, and gave visible Testimony to it. For while they re-

at Geneva, they join'd with them in frequenting their Publick
Worship, which in the Oxford Letter is offer'd as an Argument,
that they were intirely of their Mind, viz. that the Church of
Geneva had valid Sacraments.

BUT Mr. Reed thinks, that the Case of the Foreign Churches
and of the Dissenters at home is so different, that what will ex-
cuse one will not excuse the other. And truly I think so too:
if the *Genevans* were inexcusable, the very Difference of our
Case from theirs would be a just and reasonable Excuse for us.
If they are an Independant People, a Commonwealth of them-
selves, and, if they pleas'd, might set up *Hierarchy* after any Mo-
del, and bring it back as near to the Primitive Institution as they
thought fit. But our Case is far otherwise. We, if we would
conform, must conform to the Model already set up, comply
with the Terms already made, and submit to all the Injunctions
already in Force, and to we know not how many more that may
hereafter be added.

SECTION XI. As for Mr. Walker, there is some Hope he
is convinced of his Error, since he utterly refuseth to let any thing
be printed in Vindication of what he has done. He had more Pru-
dence than Mr. R. and knew better what would bear a Vindicati-
on than that Hot Young Man, who would not stick to vindicate
any thing. As far as I can understand, Mr. Walker was least to
be nam'd of any that were concern'd in Mr. Reed's Baptism. For,
it seems, he was decoy'd into the Intrigue, and what he did was
before he had Time to consider: For, as he hath since honestly con-
fess'd, he had not studied the Controversy. Yet Mr. Reed tells
us he should say, That his being baptized in the Conditional Form
is a thorough Answer to the whole Caveat, and more particu-
larly to that Paragraph of it that relates to him. If he did say
this I am perswaded, he did not desire Mr. R. to print it. How is
this an Answer to the whole CAVEAT, I beseech him? What Ar-
gument does it destroy? Either they do allow our Baptism to be
valid, or they do not. If they do, then there is enough answer'd,
and to our Satisfaction. If they do not, they as cer-
tainly act inconsistently with their own Prayers, contrary to the
Sense of the whole Catholick Church, and render their own Chri-
stianity as precarious, as if they determin'd without Doubt or
hesitation about it. Mr. Reed's being baptized in the Condition-
al Form, is so far from answering the CAVEAT, that it has put
another unanswerable Objection into our Mouths, as has been ob-
serv'd already.

I come now to that Part of the Reply which relates to Mrs.
Well: And I find Abundance of Pains taken to misrepresent the
true Story of that Lady's Birth and Baptism. Mr. W. had told
us Her Father, Mr. Wyat, was a Gentleman eminently zealous
for

for the *Nonconformists Way of Worship*: And it might well enough be said of him: For he was severely Prosecuted even to *Excommunication*, and suffered very dearly from the Church for the *Nonconformists Cause*. Mr. R. tells us, *He had two Children, his first VVife, who were baptized by the Church Minister*. Be so (as we have nothing but Mr. Reed's Word for it) Mr. Reed has given us a good Reason for that, viz. *He was a Church-Man himself before he married this Wife* (And tho' the Argument would have been as good had he gone no farther, yet, to show his Zeal forsooth, He must tell the World she was a *Seducer*): Being therefore so lately come off, 'tis probable, he might retain a little more *Affection for the Church*, than he saw Reason for afterward.

BUT a second VVife (says he) he had Mrs. Snell --- By a third Wife and his last, he had another Child, which was also baptized according to the Form of the Church of England. Hence he argues thus: If the Issue by the first and last VVife was so baptized, is not a greater almost Demonstration than any Mr. W. has given that Mrs. Snell, who was born under the second Marriage, was also baptized the same way? I must needs say, to any one that was satisfied of Mr. R's Honesty, and heard no more of the Story than he was pleased to relate, it would have look'd pretty plausible: But to say Mr. Wyat had another Child by a third VVife which was baptized after the Form of the Church of England, to abuse the Reader, and insinuate, as if he had but one Child by his third Wife, and that baptized according to the Rites of the Church of England: Whereas neither of them is true. For he had five, and not one of 'em baptized fully according to the Form enjoyn'd by that Church. The Account (as Madam VVyat herself who is still living, gave it) is this, viz. Her first Son was baptized by Mr. Drake, a Dissenting Minister, for which Mr. Wyat was severely prosecuted in the Bishop's Court at Wells, and, after great Expence for two Years, or more, an *Excommunication* came out against him. The second Son (who is the Child Mr. R. mentions) was born just after Monmouth was routed. Mr. Wyat's Enemies had now a watchful Eye upon him and his House, that no Dissenting Minister dur'd to approach. Mr. Hill, who served the Parish, profess'd a great Concern for Mr. Wyat's Trouble, and at last prevailed with him to let him baptize the Child in private, but without Godfather, or Sign of the Cross. The third was baptized by a Dissenter: So were the rest. All those that were born after Mrs. Snell, were baptized by Dissenters, except only the second Son, who was baptized by Mr. Hill: Which was not a Matter of Choice, but of Necessity; and yet even then, yet, Mr. Hill was obliged to abate of his Terms, and bring it as near our Baptismus as possible. I might safely leave it, I suppose to any that were not more than ordinarily prejudiced, to say whether

whether it is not a very great Probability, that Mrs. *Snell* was baptized by a *Dissenter* likewise.

BUT Mr. R. adds, *Mrs. Batt of this City says, Her Father, was episcopally ordain'd, most probably did it; and that for these Reasons, viz. He was a Neighbour, well acquainted, and teach'd at Wellington.* 'Tis well these are a Woman's Reasons: I am sure, it would have been ridiculous enough in Mr. R. to argue so; and that, I suppose, he considered, yet would not leave me quite out, (for, who knows? they may catch one Fool or other) but claps 'em into a *Parenthesis*; that is, they might have been either *in* or *out*; and truly so they might for any Good they do here.

BUT to end this Dispute in one Word: There is now living in *Wellington* one *Mary*, the Wife of *George Burman*, who was in *Wyat's* Family when Mrs. *Snell* was born. She well remembers, and positively affirms, That this Gentlewoman was baptized by Mr. *Drake*, a *Nonconformist Minister*.

AFTER all, Mr. R. cannot see the Oddness of having one baptized to stand for a Witness at his Baptism. 'Tis true, had been done publicly, all the Congregation might have been Witnesses of it: But, where they chose to do it *privately* (which methinks another odd Circumstance) and selected one or two special Friends, who must be supposed to be heartiest for the Cause, and ready, at least, as any to approve it: To choose one that needed much as the *Convert* to be baptized, and that even before she express'd her Desire to it, and so could not have as much right to it, as any of the *virtuous* and *pious Catechumens*, is, I dare say will appear, odd to any but those who are content'd in it, notwithstanding Mr. *Read's* poor Apology. For he cannot produce an Instance of an *unbaptized* Person, who acted *à la Part*, since *Christianity* had a Being.

UPON the whole: The three *Parsons* concerned in this Baptism, seem to be satisfied, that neither *Godmother* nor *Godson* had any Occasion for a second Baptism: Only the playing such a Game was the Way to expose *Dissenters* to the Scorn of a few *Bigots*: And Mr. R. was a Cat's Foot and Tool fit to be made use of on that Occasion.

IN the Conclusion he is a perfect *Eccho*, which can repeat an Argument, tho' it cannot argue: But what little Reason he has to nimick here, I hope, the Reader is satisfied.

HE has now done with his *Remarks*, and is so passionately in love with them, that he could not conclude without a *Post-script*, to assure the *uncharitable World*, which had already imputed it to another, that it was *all*, yes all, every Word, his own. I will tell this for his Satisfaction; All that I have met with, who have taken the Pains to read it through, were abundantly convinced, before

before they came to the *Post-script*, that it was so. It was
favour'd (he tells us) with *as much as a common Revisal*; I
needs tell him, it would have been better for his Credit if it
For I think even what I have said enough to show the *Weakness*
and *Mistake* that runs thro' the whole.

I think, the *Sect* does not gain a very general Repute even
the Church of *England* Priests; For I have heard but of one,
has ventur'd publickly to defend it; and he is one who,
Reason, might have held his Peace, 'till he had baptized
whom his Curate *Lacy* had, according to Him, *sacrilegiously*
tended to receive into the Christian Church. And it is won-
derful, that tho' he has refus'd to bury the Children of *D*
thers; yet, he admits to his Communion such as are known
have had only Presbyterian Baptism.

THUS have I done with the *Reply*. And, I am sure, I
have made it appear, either more *Trifling*, if I had taken Notice
of every inconclusive and unpertinent Reasoning; or more *Useless*
ing, if I had minded every *false Concord*, or *hasty Expression*.
But I do not reckon it a Credit to any Cause to be so captivously
meanly critical. 'Tis enough, that I have shown, that his
Arguments are such as he cannot honestly plead for. And so
it to be determin'd by his own Ingenuity, whether he ought
publickly to Recant.

AND now, seeing he has quarrel'd with his Adversary
his Right to the *Collect*; and seeing I can express my Char-
well without it; I am resolv'd not to be question'd on that Score.
Neither will I be beholden to their *Liturgy*, as long as I am
low'd my Bible. I conclude therefore, in the Words of
SAVIOUR,

FATHER FORGIVE THEM, FOR THEY
KNEW NOT WHAT THEY DID.

F I N I S.

ERRATA. Page 3. Line 10. read *Acme*. L. 14. after
thren] add *who*. P. 12. Marg. L. 2. after *C*. add 22. P. 22.
25. for *it* r. *He*. P. 24. L. 38. r. 27. P. 27. L. 30. r. 31.
P. 42. L. 43. for *Sect* r. *Sex*.